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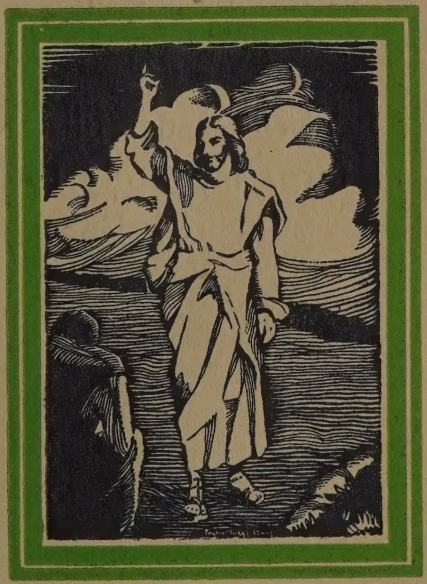

In this issue

Are You Getting Enough?
by Alva Romanes

Thinking in the Fourth Dimension
by Charles Fillmore

A magazine devoted to Christian healing

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

Christ substance fills my mind and restores my body to health and wholeness

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

The inner spaces of my mind now lay hold of Christ substance, and the overflow makes prosperity manifest in all my affairs

These statements are to be used from

May 20 to June 19

For further explanation of these thoughts turn to page 68

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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Thinking in The Fourth Dimension

By CHARLES FILLMORE

OUR MODERN SCIENTISTS tell us that the discoveries which their superminds are revealing convince them that they are just on the verge of stupendous truths yet to be discovered. Christianity spiritually interpreted shows that Jesus Christ understood the deeper things of God's universe. He understood exactly what the conditions were on the invisible side of life, which is termed in His teaching the "kingdom of God" or the "kingdom of the heavens." We are trying to connect His teaching with modern science in order to show the parallel; but as He said in Mark 4: 23, "If any man hath ears to hear, let him hear." This means that we must develop a capacity for understanding and comparing spiritual Truth in its symbolic figures with the atoms and ethers of modern science.

Unless we have this spiritual capacity we do not understand. We think we have ears, but they are attuned to materiality. They do not get the radiations from the supermind, the Christ mind. Physiology working with psychology is demonstrating that hearing and seeing can be developed in every cell in the body, independent of ears and eyes. We hear and see with our mind working through our body. This being true, the capacity to hear may extend beyond the physical ear into the ether, and we should be able to hear the voice of God. This extension of hearing is what Jesus taught. "If any man hath ears to hear, let him hear."

Then we are told that we must "take heed" what we hear. Many of us have found that as we develop this inner, spiritual hearing, we hear voices sometimes that

do not tell the truth. These deceptive voices can be hushed by affirming the presence and power of the Lord Jesus Christ.

As you unfold your spiritual nature, you will find that it has the same capacity for receiving vibrations of sound as your outer, physical ear has. You do not give attention to all that you hear in the external; you discriminate as you listen. So, in the development of this inner, spiritual ear, take heed what you hear: discriminate.

Jesus said, "For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath." How can what a man hasn't got be taken away? We believe, in our mortal consciousness, that we have attained a great deal, but if we haven't this inner, spiritual consciousness of reality our possessions are impermanent. Then we must be careful what we accumulate in our consciousness, because "he that hath, to him shall be given." The more spiritual Truth you pile up in your mind, the more you have of reality, and the larger is your capacity for the unlimited; but if you haven't anything of spiritual character, what little you have of intellectual attainment will eventually be taken away from you.

THE KINGDOM OF THE HEAVENS, or the new dimension of mind and energy that is being unfolded today in the ether by the discoveries of the scientists, should not be divorced from the kingdom of heaven taught by Jesus Christ. He taught in parables because His listeners were not trained in modern scientific terms. They didn't know about ether waves or electrons.

We know that the kingdom of the heavens, or the kingdom of God, is not a place in the skies, but an ideal state in creative mind, ready to be ushered into the minds of men.

We have thought that this kingdom of God was to be ushered into the world in a miraculous way. At the very beginning of His ministry Jesus announced that

the "time is fulfilled, and the kingdom of God is at hand"; but it did not then appear. He said, "The kingdom of God cometh not with observation." Its source is not in outer things. It comes from resources within men. So we know that we must develop spiritual understanding and spiritual power in some respects exceeding that of Jesus. "He that believeth on me, the works that I do shall he do also; and greater." Man is the outpicturing or the concrete expression of the infinite and creative mind, and all the capacity of that great mind is his by inheritance.

Jesus taught that man is the light of God. Without man, God would be deaf and dumb and blind. Did you ever think that you are God's ears and God's mouth and God's eyes? You have doubtless heard these statements before, but you have taken them metaphorically; but it is a literal fact that man is God, formulated.

God is Spirit, it is plainly taught, and the omnipotent, omnipresent essence from which all things proceed. Both science and religion agree on this fundamental fact that God is the source of all creation. Just how God puts Himself into His creation is not so universally understood or accepted. But the apostle Paul says that God is in us all and through us all and above us all; that is, God saturates us. God as Spirit is the luminiferous ether or soil in which we grow as human plants.

Jesus compared this soil of God to the soil necessary to the vegetable kingdom, in which seed is cast and springs up and grows and unfolds by a series of orderly stages: "first the blade, then the ear, then the full grain in the ear." This seed is the God Word, and it is tremendously prolific, much more so than any material seed.

WHEN MAN POINTS his mind toward God and allows his zeal to run in a single channel, he may become God-intoxicated. Peter the Hermit became intoxicated with the idea that God wanted Jerusalem rescued from Moslem rule, and he rode up and down

Europe on his little mule shouting, "God wills it." His fanatical zeal started the crusades that rolled from Europe to Palestine for nearly two hundred years.

We are very apt to overlook the importance of the creative work of God in and through man and the universe. One of our most brilliant scientists, Sir James Jeans, says, "For aught we know, or for aught that the new science can say to the contrary, the gods which play the part of fate to the atoms of our brains may be our own minds. Through these atoms our minds may perchance affect the motions of our bodies and so the state of the world around us."

Here is an admission by one of the foremost scientists of our age that it may be that our mind molds the invisible substance around us. When we recognize that these great teachers and leaders of the race have really developed and expressed a superconsciousness that is potential in all persons, we have raised the hopes and the capacities of men from the human to the divine. These scientific discoveries are proving that God is impartial and absolutely just in all relations with humanity. When the natural world is scientifically and universally revealed, a great school of instruction in soul unfoldment will be established right here in our midst, and its results will be beyond all our present imagination.

The mysteries of supermind have always been considered the property of certain schools of occultists and mystics who were cautious about giving their truths to the masses for fear that in their ignorance they might misuse them. But now the doors are thrown wide open, and whosoever will may enter in.

Our attention in this day is being largely called to the revolution that is taking place in the economic world, but a revolution of even greater worth is taking place in the mental and spiritual worlds. A large and growing school of metaphysicians has made its advent in this generation, and it is radically changing the public mind toward religion. In other words, we are

developing spiritual understanding, and this means that religion and its sources in tradition and in the soul are being inquired into and its principles applied in the development of a new cosmic mind for the whole human family. So we need a larger realization of the importance of man and the importance of every one of us in manifesting the God who is Spirit.

WE HAVE THOUGHT that the burden rested on God alone and that we were merely puppets in His hands; but Jesus taught otherwise, and our science proves that man dominates nature when he affirms his mental supremacy. We are told that today we have invented machines that produce faster than we yet know how to use, that our markets are glutted with the products of these mechanical inventions, and that the products are so cheap that those who produce them are really starving, because they have no market for their products. We have wished that everything we touched might turn to gold; it has come to pass, and we stand paralyzed by the pressure of the stuff we have piled up in our ingenuity and selfishness. We cannot eat it ourselves, and our greed makes us fearful that we shall lose all of it if we pass it out freely to others.

So the great need of the whole human family is to know this one supreme law of God as Spirit manifesting itself in the mind of man. It is then necessary that we understand our own importance as God manifestations. We should understand that we are not separate nor insignificant, but the vital, important, integral parts of a mighty whole. Jesus realized the importance of the superman as a thinking power expressing God-Mind when He said, "No one cometh unto the Father, but by me."

We have thought that we were to accept Jesus as our Savior, that He made propitiation for our sins, and that that was what He meant when He said we could not reach the Father except through Him. We have thought that He meant His personality and His great sacrifice; and we now have to admit that in its

deeper, spiritual significance this is, in a measure, true. But in a more personal and intimate way we are vitally and spiritually intersphered with the Christ mind in God, and we cannot measure up to and express our divinity unless we accept Jesus' standard of the importance of man and the necessity of man in the great creative scheme of life.

All persons in rare moments catch glimpses of this creative plan as a whole, and of man's importance in its beauty and perfection.

But this subject is so deep and so far-reaching that it can be realized in small degree only by those who have developed spiritual sight and feeling, and practice thinking in the fourth dimension, or kingdom of God.

We Die—To Be Reborn

In all this glory, shall I have no part?
  Upon life's tapestry spin no design?
Must I, like some stray wind, depart,
  And, on the earth, leave no remembered sign?

Surely I have not lived to court decay
  And mingle with the cold insensate earth!
Why, even flowers, after their brief stay,
  Come back again: Each spring sees their rebirth!

And am I less than flower, less than tree,
  Which, dying, birth again! The ages hold
Inviolate the secret; but to me
  Still clings the thought: I am diviner mold.

If you should miss me on some quiet morn,
Grieve not! We only die to be reborn.

—*D'Nova*

I Came to Myself

A True Experience

By MARTHA SILVER

Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops

THE AVERAGE PERSON is so prone to blame everybody, everything, for the evil that besets him, and to accept the law of cause and effect with himself as instigator only when good comes to him. How often have you heard some one cry out, "I don't deserve this. This is not my fault. It's Henry's fault; he made me do it." Or "I can't help my love for drink. My uncle died a drunkard." Or "I inherited weak eyes from Mother's people." And so forth, from earliest childhood on.

I blamed my husband's parents—and that was several years after I had taken up the study of Truth.

Some four years ago I had come to a place where my life lay a twisted, hopeless mass at my feet. The Children of Israel were not harder pressed when they were faced by the Red Sea before, the wilderness on each hand, and the Egyptians behind. Then my particular Moses placed within my hands a copy of UNITY. With the scornful smile that I usually wore those days I decided to try writing to Silent Unity, and to my abject surprise my prayer was answered before I had time to receive a letter from them. That brought me up with a shock. I immediately began studying all the literature I could lay my hands on and, needless to say, changes began taking place in my life from that day on.

There were plenty of changes that needed to be made. There was little in my life that was right. We

were in terrible financial straits, with two children and a third coming. My husband and I had reached the parting of the ways and the advent of this third baby was all that was holding us together. He was drifting farther and farther away from us, doing the things that I had always believed to be wrong. The outstanding grief and resentment of my life at that time was the attitude of his parents. They interfered constantly with everything we tried to do. They dominated every phase of our lives, upsetting many a well-thought-out plan of ours to our detriment. They watched their son and his family with a vigilance that would have done credit to two brooding hens. They wanted him so terribly to do the right thing, and knew so well that he would not!

WITH THE LITTLE LEAVEN gained from the beautiful contact with Unity, the tone of my whole life was lifted. My disposition became sweeter than it had been in years. Quarreling became less and less frequent in our home. I learned the value of praise and through it placed shoes on my children's feet, groceries on my pantry shelves. I learned to take in my hands and bless material things, to call forth the divine intelligence inherent in clothes, furniture, and houses. The way became smooth, step by step before me, but it still stretched in the distance, a maze of rocks and pitfalls. I consulted Truth teachers and received marvelous coöperation from them from time to time, but finally one said to me:

"Mrs. Silver, I can join you in prayer and help you to demonstrate over this particular difficulty, but the thing you need to do is to get the realization of the presence of God, the good, so powerfully in your life that you can rely instantly on Him at all times. When that time comes you will be through with outside help forever."

As the years sped onward I remembered her words many times and read them again and again here and there, but somehow the realization of instant, omnip-

otent help right within me all the time was slow in coming. It was becoming easier and easier to demonstrate over little problems as they arose, but I was troubled about the great demonstration that I yearned after almost incessantly.

I had accepted the fact that our experiences are effects; the cause is in the spiritual realm. I had taken the responsibility for everything that happened to me; indeed, I had to, when I came to see the law working so precisely in other people's lives. But I was too close to myself to see what fault was bringing disaster into my own life. I believed in reincarnation, and had finally reached the stage where I reacted with the deadly complacency of the Hindus and decided that I was working out karma, and that when the price had been paid I would be liberated.

REPEATEDLY I SAID, and I thought almost constantly, "I can work the law for the things that don't matter so much, but the one thing in life that I desire above all others, escapes me."

A Truth student said to me one time, "Martha, you say that so much that it has become a law to you. You bind conditions to yourself tighter by affirming them over and over."

That law existed in my life before I commenced saying it, before I realized it was a law. I feel as if I have taken a step forward in recognizing it as operating.

I knew so clearly what I wanted from life, and it seemed so simple and as if a perverse fate willfully refused to give it to me. I wanted a congenial, harmonious home, and enough financial support to maintain it without worry. Those were the very things that stubbornly eluded me. Seemingly I had nothing to build on.

My husband failed me at every turn. He was a spendthrift, shiftless, lacking ambition. His only desire seemed to be to play—at anything—poker, croquet, golf, tennis, checkers, bridge. Collectors were con-

stantly at the door, and when they caught him lazing in bed he refused to see them, even locking himself in the bathroom.

My children were growing up to be like their father, except only the baby whom I had nurtured in Truth from the earliest months before her arrival. The second child had a miserable disposition. "Just like Aunt Fanny's," we always said.

In desperation I had turned to sewing to help out with the family finances. I had a great deal of talent for designing and hoped to do something with it eventually. I sewed beautifully, but I didn't care a great deal for that part of it. Besides, the sewing brought such small prices that I did not get far with it.

I GOT NO CO-OPERATION from the rest of the family. The house was generally in a turmoil, and if it was not, I was too tired after having cleaned it to do anything but lie down for a few minutes before beginning the next necessary task. I spent my own strength lavishly, thinking that thereby I was maintaining harmony in the home. Rather than have bickering and fussing I picked up all the clothes and hung them up or put them in the clothes hamper. To keep down friction I washed and dried the dishes, though the children were quite large enough to do that. A sense of pity for them for the many things they were denied made me less insistent on their assuming home duties. I was like the cat chasing its tail, round and round, too concentrated on myself to straighten out and grasp the prize just outside the circle of myself.

About this time, as I faithfully studied and meditated, the realization came to me that my husband was being dominated entirely by the thoughts of his parents. And they were ruling him negatively through the most invincible power in the universe, love. A form of love it was, misguided parental love. In all the maze of my futile struggle I did not blame them too much, as I knew they were using the law ig-

norantly, and it was working for them. All their children were reacting in the same fashion. The parents loved the children so much and had allowed the fear that the children would not live up to their expectancy to color the whole family life. And sure enough, they didn't.

"POOR JOHN, he had done so well in his music. Oh, I hope he doesn't forget his piece on the stage tonight." And John forgot.

"Now, John, you are going off to school. Don't drink, don't gamble, and don't run around with fellows of low ideals." Pretty soon, when the bills began coming in and when they were larger than they were expected to be, the parents held a conclave and hoped John wasn't gambling. Before long that was what the checks went to cover.

John married Martha and things looked so bright for a little while—until Mother and Dad heard about it, and then, "John is doing so well. We're so proud of him. Oh, I hope he and Martha don't have any trouble. Do you suppose he will really keep on as he started out, and do you think he will be able to keep up the payments on that place. Oh, I hope he will!" After a few months of this kind of treatment, John and Martha were having trouble, and after a few years they had to let the place go back to the loan company.

As I sat in this revelation, I searched for the road of liberation. I thanked God for the illumination, feeling that I had come very close to the seat of the trouble, and in knowing what I had to deal with I had a better chance of conquering it. I decided on a program of liberation for my husband, and through the spoken word I would obtain his release. I felt the responsibility of doing this for him, because he openly flouted Truth teachings.

Each morning as I sat in meditation I affirmed aloud for my husband, *"John, you are free; the unhampered child of God. The free, unbound Christ in me praises and blesses the free, liberated Christ in*

you." Then I thought of his parents and blessed them for all the good things they were manifesting, and said, "*Mother, Dad, you are actuated only by divine Principle. Perfect love, manifesting itself through you, blesses, encourages, and frees all whom it touches.*"

CHANGES BEGAN TO TAKE PLACE. My husband's attitude toward his parents changed from one of dependence to an aggravating one of giving all that he could get his hands on to them and still neglecting his own children. Their attitude toward him changed too and they expected to do less for him and gladly accepted all that he gave them. I could see the results of the mental treatment, but why it failed to help my own particular problem a great deal, I couldn't understand.

I tried every treatment that I heard of or was inspired to use. I tried considering the Lord as my husband, the source of my supply and companionship. This helped on special occasions; certain bills would be met and the next month the same thing would occur again. After a really inspired meditation, perhaps my husband would stay at home with us for one evening, maybe even two, and then he would be gone again, and I would be closed inside of four walls alone, with the three children asleep in the back bedroom. Some one has said that the secret of much failure lies in "trying" different things, but I really believe that the one who is striving to "acknowledge Him" in all his ways is led to try different methods so that he can more surely know when he has found the true way.

I tried to impersonalize my husband and consider him as the instrument through which my punishment or karma was coming to me. All that that did was to take a great deal of personal hatred out of my life. It was so unsportsmanlike to hate the instrument through which my own reward was coming to me.

FINALLY I WENT SEEKING AGAIN. I was led back to my earliest childhood and the things I dug up were

of a sorry, negative description. All the men in my family had been disappointments to the women. The women had to take the initiative, to do all the hard work and unpleasant things about keeping the home together. But none of the men in my family drank or was unfaithful. I grew up with that subconscious idea of men. It was only natural that I should attract to myself a man who had been reared under similar circumstances. The law was working perfectly. If you had asked me, I should have said that I was looking for a man of the exact opposite type; but subconsciously I expected nothing of a man but that he be a weakling. There had been bickering and reproaches in my childhood home. We children were a burden to our parents, and what little we received from their hands was given grudgingly. I grew up with a feeling that I was unwelcome, no matter where I was placed. I expected not to be wanted wherever I happened to be, and that was what I saw. If it wasn't there I looked for it until I found it.

And then I had fallen completely and gorgeously in love with John. Our own radiant love was powerful enough to keep disaster away and attract all the good things of life for the first six months. By that time my mind, subconsciously trained to find the negative, began to break down the protective wall built up by our love, and our life became as my well-beloved's vineyard, which "brought forth wild grapes" and was consequently destroyed. Verily every manner of brier and thorn grew up in my vineyard. Ignorance is certainly no excuse before the law, and I was using the law constantly to our own hurt. I thought I wanted peace, plenty, harmony, friends, and in reality I was putting in an order for neglect, ineffectiveness, lack, disorder. My weak wishing was ignored; the order was filled.

IT OCCURRED TO ME that John, with all his faults, neither drank nor was unfaithful though both of these things were high in the list of things his parents

hoped he wouldn't do! Consequently, John must be living up to my expectations of him, rather than his parents'. Once and for all I knew that I needed to fear and examine the effect of my own thinking on my life more than I did the influence of any other person's thinking. Through knowledge, through Truth, I was being made free indeed!

About this time the full light broke on me, and I fell before it as Paul had done when the great revelation came to him. I cried in deepest contrition, "O God, I have sinned against Thee, and man. Forgive me!"

Certainly I had sinned grievously against my husband, because I had cheated him out of his birthright. Mine was the responsibility, because I had been granted the larger spiritual understanding and much more was required of me. It was his divine right to express all the good qualities that come directly from the Father. I had sinned against God by deliberately choking out the expression of good in my life through one of His vehicles. I had taken one of His children and had seen ineffectiveness, neglect, lack of ambition, resource, and responsibility so strongly that they finally became manifest. That was the cause of much of the inharmony in our home. My husband felt this failure on my part of calling forth all the fine qualities that each individual wants to express, and for that reason he wanted to be away from me. I saw with a renewed vision that I could as easily—more easily— have had goodness and all of its manifestations in him; and these precious ten years would not have been lost.

THE REVELATION WENT ON to include my children. It was their divine right that I should see them doing, gladly, joyously, willingly, naturally, only good. Harmony goes deeper than merely avoiding harsh words and fretfulness. Harmony carries with it the underlying desire to do the right thing. I had no right to cheat my children out of the joy of learning, while

they were small, that each member of a household owes something to the upkeep of that home; that each member of a family has the privilege of considering others and of being considered; that being their mother did not mean being a slave and relieving them of tasks that were theirs for their own development. I found that the second child, instead of being like Aunt Fanny, was merely reacting that way because she resented not being expected to manifest good. I saw her a clean, free, unsullied mirror for reflecting Godlike qualities.

Previously I had thought that I glimpsed the awful integrity of the human soul. I believed it to be a cardinal sin to injure that sacred integrity of another by violating it with one's own desires. I felt that I had the glaring example of my husband and his parents before me. I now saw by this clearer light that we cannot live to ourselves alone, that we do influence one another whether we plan to or not, and that it is our divine privilege to call forth the good whenever we think of or encounter any other human soul.

Immediately I set about with a grateful heart denying the negative conditions that I had called forth in my life. Just yet I could not talk to my husband freely about it, because he had not been ready to receive Truth teachings. But I reasoned that if I worked silently and produced this kettle of fish, I could by the same law work silently and produce good with less effort.

I sat in the silence, and realized that John was a perfect agent through which good was at that moment manifesting itself. I denied all appearance of evil in him, denied its power, and even its very existence.

MY FAITH DID NOT prepare me for the immediate change in John. That very night he brought home some books from a friend who is taking a course in law that I had urged John to take for several years, as it would mean so much in his work. He worked all evening, and has entered the night class. His industry

is growing daily; his sales are increasing at this time, and he rarely goes out at night any more. When negative appearances raise their heads I deny them, sometimes between gritted teeth, and with clenched fists affirm that good is there and striving to register.

The afternoon of my great revelation the children came in. I met them with the firm, calm resolution to see that they changed their clothes, hung them up. As they stepped on the porch, a friend drove up and stopped for an hour. The children for the first time in their lives and without fretfulness and this time without being told changed their clothes and hung their school things in the closet. When inharmony presents itself at any time, I merely keep quiet and affirm for divine love and peace without retracting the insistence that the tasks be done, and it has never failed yet. Moreover, I do not expect it to fail.

The entire atmosphere of the home is changed. Five pairs of willing hands put the house in order before the children leave in time for a leisurely walk to school. And the rest of the day I give to making and designing clothes for women who are glad to pay prices that I knew all along I could get for the type of work I do. I work now without strain, for the sheer joy of doing what I like to do best and not for the amount of money I hope to get for it.

So finally, like the prodigal son, I came to myself. I quit blaming my early environment before I had found the law, I quit blaming my husband's people, and my former lives and even my children, and joyfully accepted my own responsibility for everything that has happened, is happening, or ever will happen to me.

The love of God is our bounty. Out of its store we are fed. Abundance is poured upon us. We partake in gladness, and acknowledge our blessedness as bodies, so that we may better glorify God.

—E. M. F.

ANGELS

By MARY HICKEY BROWN

All silently—the angels come to us
O'er hidden pathways of the mind;
We know them by the love
And joy they bring:
Swift intuitions and new thoughts—
That spring to life,
And new action that we find.
There is no sound
As through the mind they move.
But oh! the love,
The heaven-born sense of love,
That warms the heart
And lights our path,
This is the witness sweet,
Miraculous, our Father hath.
God's ideas guide us.

The angels are God's thoughts,
Passing to man.
The Psalmist saith,
"He will give his angels
Charge over thee."
God gives us His spiritual ideas
And they in turn our wants supply.
What matters the tomorrow?
Is it not enough to know
Divine love is present,
And with us now?
Today and all our days,
In each and in all our ways?

What wondrous heritage is love!
Sovereign it is o'er all the worlds,
Constant, all-sustaining love;
Our guardian and our stay.
God's ideas guide us.

The Christ Way of Living

By GENEVIEVE COURTNEY MAURER

The Choice of Good

THE FIRST STEP in demonstration is beholding the individual's connection with the omnipresent good through the Christ within him. To many, understanding often comes through deep, inner meditation on such an affirmation as *"God is everywhere evenly present"* or a similar one. When understanding or enlightenment breaks through, we see without any question that there is no place, person, condition, or thing, in either the visible or the invisible, in which God is not.

But there are numberless other ideas which are equally good for spiritual meditation. Among these are: *"All is Spirit"; "God is all there is"; "There is none beside Thee"; "God is the only Power, and God is love"; "There is nothing but good."* All these are effective in identifying one with the all-encompassing good. Intelligent comprehension of this truth is what we need for demonstration, and once it is gained, demonstration becomes the easiest and simplest thing in the world. When we reach the understanding that God is all there is because Spirit is the omnipresent substance making up all things, then we speak, and our word becomes manifest; we ask, and we receive.

So long as there is in one's mind the slightest doubt about the spiritual nature of one's being and about the omnipresence of God, full spiritual comprehension has not yet dawned in one's consciousness. It need not come in a vision. Frequently it does not come thus. When we realize the truth, we know that the fact that we exist means that we are Spirit and that we are inseparably united with Spirit. As stated before, the best way to realize our oneness with Spirit is to employ

the thought of the Presence, thereby releasing Spirit from the limitations of our consciousness, and at the same time unloosing infinite good in our life and affairs.

Now the asking divides itself into several parts. First, look at the thought which is bothering you, be it of a person, of a condition, or of a nameless fear. Do not be afraid of it. If it is, it is Spirit, therefore good; if it is not good, it is nothing—zero.

FOR THE SAKE OF ILLUSTRATION, let us suppose your problem to be a stack of bills now due, which you have no money to meet.

You might at this moment choose to do any number of things; such things, for instance, as repudiating the debts or going into bankruptcy. However, neither of those ways would be the victorious way. The only victorious way that you could take would be to pay the bills in full, and that is exactly what you want to do. Right here comes one of the important steps in demonstration: you make your choice. You choose to pay the bills in full. You choose to have the money with which to pay them in full.

May I diverge here a moment to tell you why choice is so vital?

With the act of choosing we begin in the invisible or thought realm to direct the formless, fluid, omnipresent God substance toward a certain visible form. This good is present, but until we choose definitely it is not directed. Choice directs the good. Choice is the individual means by which we start the flow of omnipresent good, or Spirit, into the particular form in which we desire to see it manifested.

Since I am a teacher and know the value of visual instruction, I always set down my choice in black and white. Another teacher showed me this way of demonstrating how to pay bills, and I found that it worked speedily and successfully. Set down all the bills, itemize them or total them, as you desire. Put down a zero for no money. Then add all the wealth that the Father has. Add such promises as "All things whatsoever

ye pray and ask for, believe that ye receive them, and ye shall have them"; "All things whatsoever the Father hath are mine";

"Delight thyself also in Jehovah;

And he will give thee the desires of thy heart," and any other assurances from God that you like. Add your thinking and, finally, add Here and Now. The result will be abundance with bills paid in full and with much left over.

DOUBTLESS SOME of the mathematical-minded people who read this are saying, "Yes, but you can add only like things."

That is exactly the point. In Spirit—in God, in reality—all those items are alike, precisely the same in substance. The bills, the money needed for them, the wealth of God, you the son of God, the promises, your thinking, here and now, are filled with the omnipresent God substance. "God is everywhere evenly present"; therefore God is everything and is equally in every one, every condition, every place, and every thought. God is the invisible presence, substance, and power which fills all things. Individual choice directs this waiting presence, power, and substance into the form that we desire to project into visibility.

In treating to insure results, perhaps some of you will find it easier to choose the following way, always remembering that the method is subservient to the spirit of the treatment:

Shall we say that what seems a chronic cough annoys you? You may choose to direct this waiting, formless, fluid omnipresent God substance toward causes, germs, names, and remedies for the cough, and the God substance will give back to you whatsoever you choose, and return to you causes, germs, names, and remedies. On the other hand, you may choose health, whereupon immediately the waiting omnipresent God substance will begin to flow to you and through you in health—free, clear, normal health. You can thus see that the individual himself chooses out of this omnipresent God

substance exactly whatever he has. By choice he limits God substance to a certain definite form.

We turn God substance flowing into certain channels and we become teachers, writers, musicians, parents, engineers, drifters, failures, or successes. Through choice we direct ourselves to be healthy, courageous, intelligent, lovable, efficient, loved, pitied, alive, or dead.

This omnipresent substance is everywhere evenly present. It makes up all there is. You have within you the power to make out of this Substance whatever body, life, and environment you desire. But you, the individual, must make the choice.

ALWAYS STATE your choice in terms of "to be" or "I AM," that is, terms of being, not of having; for we are dealing with the flowing creative substance of Being itself. We want to have, in order to be something. The having will come as a spiritual sequence of the being in every case.

Compose a list to suit your desires. Then read your list at least three times daily, with firmness of purpose but without any thought of compulsion. State your choice as definitely and as fully as you desire. Be as assured of its fulfillment as you are when you say to your grocer, "I'll take this one."

Having made your choice, the good that you desire to be for yourself may be stated somewhat after this fashion:

To be well: full of buoyant, vital health.

To be young, joyous, radiantly beautiful.

To be a real success in everything I undertake.

To be truly prosperous with the plentiful, unlimited abundance of Spirit.

To be filled with a consciousness of the Christ in me.

To be constantly aware of the omnipresent God.

EDITOR'S NOTE—This article first appeared as one of a series in *Weekly Unity* under the caption "The Christ Way of Living." This series is being published in book form. If you like this article, send your order for *The Christ Way of Living*. This new book (ready May 15) is priced at fifty cents a copy.

A Perpetual Pentecost

By M. H. McKEAN

AMONG THE MANY FESTIVALS of the ancient Hebrews none has come to mean quite so much to us as the feast of "first-fruits," largely because of its later implications. This feast was held on the fiftieth day after the second day of the feast of the Passover. This festival of first fruits (harvest) or Pentecost marks the square of seven days after the night or close of Passover day. To these early Hebrews, seven was a number significant of completion or perfection; therefore, the forty-ninth day after the Passover was the square of seven, or seven times seven, indicating to them the completion of a perfect work.

The particular Pentecostal celebration that means so much to us, and that has challenged the world most profoundly, was that during which the apostles and followers of Jesus Christ gathered in an upper room after His crucifixion and resurrection to await the promised coming of the Spirit of truth with power. Here Pentecost marks the completion of the special redemptive work of Jesus Christ, which had reached its climax at the Passover supper that He ate with His apostles in Jerusalem just before His betrayal and arrest. During the days between this "Lord's Supper" and the "upper-room" Pentecost, there was packed more meaning for the human race than there has been in any other similar period in the existence of this planet.

In the following paragraphs we wish to consider two phases of Pentecost and its influence on human life. First let us try to understand the inner or metaphysical meaning of Pentecost in men's minds today. Because of its exhaustless possibilities, only a brief consideration can be given here. The outer or social meaning

of Pentecost will also be discussed briefly later in this article.

Metaphysically, Pentecost is that point of unfoldment in each individual consciousness where there is a ripening and gathering of mental "first-fruits." At this crucial moment the ideas in each individual mind come to the point of being living realities and not just mere mental concepts. Ideas that have been planted in the subconscious realm come to fruition, and one sees the relation between cause and effect in thinking. This ripening gathers the thoughts together in one place in the "upper room" or spiritual consciousness, and the mind becomes "one-pointed" or focused. The so-called subconscious, conscious, and superconscious phases of mind become blended or unified in Spirit. This unification of the whole mind and its forces releases spiritual energies with an inrush of power from the higher realms of consciousness, and the whole body (spiritual substance) is thrilled and filled with the one Presence and one Power. Spiritual energies descend into the body and affairs when all of the attention and the thoughts are "together in one place."

THE RESULTING INSPIRATION, with the stimulation of hidden powers, finds expression first of all in praise and the acknowledgment of universal Spirit. The exhilaration occasioned by an awakened consciousness of the presence and power of the Spirit of truth that was promised causes these faculties or mental activities (apostles) to "speak with other tongues," and many onlookers do not understand. Spirit-filled individuals sometimes appear peculiar to those who do not know the thrill of a Pentecostal blessing. Not only does the descent of the Holy Spirit develop the power to "speak with other tongues," but it also develops the "eye single" that sees with inner vision through and beyond appearances. Knowledge of Truth, which fills "all the house" and stirs up the gift of the Spirit as a "rushing . . . mighty wind," most of all develops the courage to speak and act according to Truth in every

department of life.

Peter, who had so recently denied everything good and true in his life, came up with a rush in response to the divine drawing power of the Spirit of truth which was revealed to him at Pentecost. It was another Peter who, with transforming courage, at once preached the greatest sermon of his life, and thousands were brought to a realization of the Christ and their oneness with God. Peter represents faith, but fear is faith in reverse, or the denial of all that is good and that we really want. Fear is faith in that which we do not want and which we would like to avoid.

As long as fear, ignorance, and selfishness held the apostles behind closed doors they were inert and weak, uncertain and doubtful about life and its meaning for them. Except for this stupendous event at Pentecost and its far-reaching consequences in their lives down through the ages, men would often have been bound by sin: they would have missed the "goal" of their "high calling" as Sons of God. Only a few men had really experienced the flood of the Holy Spirit in their lives prior to the coming of Jesus Christ. Through the baptism of the "tongues . . . of fire" at Pentecost, tremendous things happened, which deeply affect us to this day, and that same outpouring may come into our life when we are genuinely in earnest and willing to meet the conditions by dwelling long, and as often as possible, in that "upper room."

WHAT THE APOSTLES OF JESUS CHRIST did under the impelling power of Spirit at and after Pentecost leads us to a consideration of the second significant phase of any Pentecostal experience; namely, its important bearing on all our human relationships.

Through a conscious oneness with Power, men lose their thought of being just "weak worms of the dust" conceived in sin and born in iniquity; rather they catch a glimpse of the glory of sonship. In Truth, religion is divorced from specially sacred classes and embraces all men because of man's own intrinsic divinity.

Through the spiritual experience of Pentecost men learn as never before that "God is Spirit: and they that worship him must worship in spirit and truth." Jesus said to the Samaritan woman at the well, "Neither in this mountain, nor in Jerusalem, shall ye worship the Father." Our privilege is to worship Him in our own home with our own family and above all in our own heart. Specially sacred places of worship with their taboos, rituals, ceremonies, and the like are no longer necessary.

By the Spirit of Pentecost religion is set loose from its exclusive use by men as men, and "the kingdom of heaven" is made equally available to women. No specially sacred sex is recognized by the Christ consciousness in any phase of life. A full understanding of Truth always makes plain to us that to mankind the Spirit is all and in all as Father-Mother God.

When the Holy Spirit is released in our consciousness, life and religion are set loose from specially sacred ages. Patriarchs and sages with long beards are no longer revered for their age alone, but are compelled to release their influence on the minds of men and women; and the young man of Galilee has become the ideal of the race. Eternal youth, independent of the years, at once becomes the focal point of man's horizon. "Honor thy father and thy mother" is spiritually blended with "Except ye . . . become as little children, ye shall in no wise enter into the kingdom of heaven." Youth becomes ageless, and souls are evaluated according to their degree of conscious oneness with the Father, rather than because of their many years of ignorant treadmill experience in the wilderness of personality.

At Pentecost the apostles spoke with "tongues," and men and women heard and understood through the medium of the universal language of Spirit. Henceforth no sacred language could attempt to limit the power of the word of God. Specially sacred languages, cultures, and races must be forgotten, and all people,

all languages and cultures become channels for the expression of the divine will.

When a person is baptized of the Holy Spirit He is forever freed from special postures for worship, such as those taken by the Mohammedan in his elaborate salaam, or the squatting in penance of the "holy men" of the Orient. Specially sacred rites and formal genuflections are forgotten and so far removed from those who are earnestly seeking the Spirit that we no longer hear much of them. All postures and ritualistic forms, if they actually assist the mind to a proper attitude for conscious contact with God, are useful; but we realize that to the degree that we really know our oneness with God, the one presence and power, we are freed from slavish attention to any outer forms and fashions.

When "the Comforter" or "the Spirit of truth" enters our mind and heart we become conscious of our oneness with God to the degree that life and religion are loosed from all distinctions and disabilities based on material wealth. We realize that no amount of gold offered to God can bring peace and the feeling of life eternal within the soul. Generous bribery is no substitute for a contrite heart. Material wealth must be forever placed in its rightful position as a mere tool under the direction of spiritual consciousness when we realize that eternal values have nothing to do with things. A perpetual Pentecost in one's heart forever puts first things first, and men everywhere realize as never before that if we would but dare to seek first "the kingdom," literally, all things needful would really be added unto us in accordance with God's law; substance would be attracted through an abundance of rich ideas.

As man attains an individual Christ consciousness, he is set free from the control of sacred families or dynasties. The Levites were no longer necessary as official intermediaries for the followers of Jesus, and through Christ man was placed on direct and intimate terms with God through his own individual conscious-

ness. Spiritual consciousness makes plain the fact that no individual or family has a "corner" on Truth. The pomp of priestcraft and the power of any sacred hierarchy fades into naught by the side of the statement of Christ that "no longer do I call you servants . . . but I have called you friends." We are "heirs of God, and joint-heirs with Christ."

THE RELEASING of the Spirit of truth at Pentecost so liberated the soul of man that he no longer is bound by a close and cramped physical universe. God is no longer conceived of as a giant superman, but as the instantly available and usable Principle of wisdom, power, and love, made manifest in us and expressing itself as a Father. Man's vision has leaped beyond a world of affairs with the earth as its center, to a galaxy of "island universes" swinging through the limitless space with infinite precision and order. Other dimensions have been made measurable, besides those common to ordinary forms and facts. Men have learned to look to the invisible stretches of Spirit for the realities of things in form and substance. Being as expressed in the microcosm or in the macrocosm is now understood as continuous in the process and in the infinite unfoldment of expression.

The rushing flow of Pentecostal power has freed life from the curse of subjection to environment and circumstance, and the spirit of man may once again image itself as having dominion over all circumstance and mastery of its environment, as was planned by the Creator in the beginning.

Growing out of Jesus' maxim of turning the other cheek, men have slowly learned that they may be fully equipped with other weapons of offense and defense than any form of physical force. If we earnestly practice the Christ method of living, the divine equipment of inexhaustible forgiveness, unquenchable good will, and limitless love will be placed in our heart and in our daily relations with our fellows. Long before, but particularly after Pentecost, it has been or-

dained in Spirit that "they shall beat their swords into plowshares; and their spears into pruning-hooks." The biting tongue of negative criticism must become dumb in the presence of the Christ. The gossip and the blasphemer must bend the knee to the Holy Spirit within him and be redeemed by the renewing of his mind. "Give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." That peace which gives power surrounds and interpenetrates every soul that has experienced its own Pentecostal blessing.

At Pentecost the apostles of Jesus Christ became as one before God and were filled with Spirit. All lines of division were blotted out. "The middle wall of partition" was broken down by the flood of Spirit. The Christianity of Christ, stripped of all its doctrinal trappings and redeemed of its formalism, is the most powerful unifying force that the world has ever known. The early Christians plunged into that logical manifestation of practical living by having "all things common." With them there could be no "forgotten man." Through the Spirit that flooded the human consciousness at Pentecost mankind will eventually learn that we all are really one in Spirit, and we shall actually live that way as the seed of Truth bears fruit. As surely as sunlight follows darkness, just so surely we shall see, know, and dare to recognize a world where there is no mass nor class, no rich nor poor, no special-privileged nor under-privileged; but Christ will be all and in all in universal brotherhood under one common Father.

Through the Spirit manifested in that "upper room" the gospel of Christ was removed from special, morally fit individuals and classes, and its dynamic was made available for the so-called unfit. Throughout His ministry Jesus emphasized the fact that He "came not to call the righteous, but sinners."

Through our perpetual Pentecost we may come to see with the "eye single", and having brought all our

mental and spiritual powers together at one place, we are baptized of the Holy (whole) Spirit and we at once begin to live a renewed life. When we bring all our faculties (apostles) into that upper room in our consciousness and through attention to Spirit remain in that upper room until we relax and let go of fear, ignorance, and doubt, we too may be touched with the fire of God's redeeming love as the free gift of life. This blessing of Pentecost cannot be earned; for it is already ours to accept in the spirit of expectation. The kingdom is at hand, and whosoever will may enter therein.

The Attainment

By W. H. Manss

To attain greater knowledge we must have higher convictions.
To find these is illumination.
Illumination speeds the day of complete renunciation.
Then to find—
That your lips be only capable of words, immersed in love;
That your eyes see all things, but behold only the divinity in all;
That your ears hear only the sound of God;
That your hands feel no heaviness in the burden of tasks;
That your feet be beautiful, as the feet of those who walk upon the mountains;
That your taste be the glory of light and love.

Then, forgetting all the days of your conquering,
Remembering only that God stands omnipotent,
The same yesterday, today, and tomorrow,
Then shall you be drawn unto Him and attain the realization of His powers.

FULFILLMENT

By MARY J. ELMENDORF

And I saw the heaven opened; and behold, a white horse

Through drifted mist by the gray horizon-road
Drearily the tired day trudged into twilight,
Closing the heavy gates on loneliness and me
But Thought, freed of hood and leash, falconly followed,
Ravenous for light.

Suddenly above her head the black cloud-pavement parted,
And between the pearly edges
A white horse appeared, slowly descending.
His mane was like a cataract of cream;
His hoofs, meteor-shod, pawed the firmament;
His flanks flashed like sheets of silver
In the sunlight.

"Mine!" I cried, "mine!"
But the golden rein slipped mistily through my fingers.
"Not yet!" an inward voice spoke;
"You bring too much of earth—your eye is not single."

The vision passed; the cloud closed;
As the ragged edges healed, Thought whispered:
"Some day that golden rein will yield to your grasp.
Whitely mounted, with innumerable riders
On innumerable white horses
You will ride, exultantly ride——"

Today I sit spinning, thinking and spinning.
My linen must be fine and spotless.
Spinning and thinking, looking up between threads and thoughts
To the patient sky.

I have much to do. My linen must be whole and white—
And my eye single.

Are You Getting Enough?

By ALVA ROMANES

WHAT DO YOU GET OUT OF LIFE? Place this question before fifty people, and you will get fifty different answers, ranging from "Nothing" to "Everything." Some will measure life's gifts wholly in material gains; some will appraise the worth of life in spiritual terms alone, and others will seek to weigh life in both its material and spiritual aspect. Yet the question has one answer that meets the situation of every individual, and it is this: You get out of life exactly what you add to it.

At first this may assume the aspects of a difficult doctrine; but there is a balance in the eternal justice of life that embraces all things. Try as you may, you cannot take values out of life that you have not first added to it. Does the farmer look for a crop where he has not planted seed? Does he sow grass, and hope for wheat? We all are tillers of the field of life. It is futile to expect a rich harvest when we have been neglectful of the seed. We cannot sow hatred and selfishness, and hope to reap love.

Yet it may seem that there are instances of unmerited fortune on every hand. We see unearned wealth flaunting itself in the face of want. We see luxurious idleness preening itself before the eyes of weary labor. Are not these getting more out of life than they added to it? The answer is in the negative. The true values of life are spiritual. All true happiness comes from the things of Spirit. It is axiomatic that riches and happiness are seldom found beneath the same roof, and the tables of the mighty are strangely lacking in the bread of peace.

You may say that if life gave you only a little more than it does, you would be satisfied. That may be true;

but it is certain that if you added a little more to life, then life would give you more.

Life is one with the immaterial things of God, and only the immaterial, the spiritual values have a lasting place in it. The counterfeit wealth that accumulates in banks is only a medium of exchange for material ends, and has no real value in the soul's eternal progress. If you are thinking of material gain when you wish that you might get more out of life, then weigh the worth of the things that you seek, and consider if there are not greater treasures that lie close to your hand. Too often we seek to envision our life upon some remote star, forgetful of the fact that we have not yet attained understanding and mastery of this minor planet that is the earth.

We often overlook the fact that submission to the detrimental negative emotions only serves to impoverish life. If we are envious, we are robbing ourselves of the pleasure that comes from rejoicing in another's good fortune. If we are selfish, we are taking from ourselves the happiness that comes from giving. If we are intolerant, we are robbing our very souls of the true vision of God's all-embracing love. In short, whenever we allow the baser emotions to enter our life, we are forced to sacrifice the spiritual wealth that is attached to the finer emotions that they replace.

HAPPINESS MUST FOLLOW the demonstration and expression of the indwelling Christ; for that demonstration and expression are one with the will of God. It is here that we perceive the secret of obtaining the most out of life. Unless we place ourselves in unison with the will and purpose of God, life will prove to be barren. We cannot separate ourselves from the divine purpose and hope to attain happiness. The world is not made in that fashion; for all life is the expression of God, and only by devoting ourselves to expressing God, Truth, Principle, can we attain the harmony that brings happiness.

It may be asked why we emphasize happiness as

the most desirable attribute of life, and the answer is that happiness is the reflection of that harmony with the will of God which is heaven on earth. The things that men seek, financial gain, power, place and fame, these are only sought as mediums of attaining happiness. But like the search for happiness through the sensual indulgence of the appetites, they prove themselves worthless for the purpose that engendered their pursuit. This world is the expression of God, and we must seek life's highest gifts through methods that conform with the expansion of that expression. To do otherwise is only to rob our years of attainment.

At the same time, we need not necessarily view the world's material accomplishments as worthless. The banker and the industrial magnate have endless opportunities of expressing the will of God in their places of business. The dictator of a nation can serve the divine purpose in unnumbered ways. The inventor accomplishing the hitherto impossible cannot see what far ages will honor his name. In every sphere of life there are uncounted avenues that lead to the service of God. Of no task can we say that it is negligible in the sight of heaven, and of no man can we say that he is being denied approach to the altar of the living God.

SO IT IS ONLY THROUGH the channels of love and service that we can hope to add those vital factors to life which will bring us guaranteed returns. In this we are not acting selfishly; for Principle has ordained that in no other way can we hope to receive the prizes of life. We each have an infinite capacity for love and service, and the possible returns from the expression of that infinite capacity are necessarily infinite.

If you are getting but little from life, then you must be adding only a little to it. But the way is open for you to get everything that life can offer. Other than your own willingness to give, there is no limit to what you can add to your life. You are a free soul,

with the choice of your course forever in your own hands. "In my Father's house are many mansions," and the mansion of the here and now is the place for you to enter upon your waiting heritage. We repeat: You get out of life exactly what you add to it. Do you want the best that life has to offer? Then perform your part in the transaction: Give life the best that is in you.

The Pure in Heart

Blest are the pure in heart,
  For they shall see our God;
The secret of the Lord is theirs,
  Their soul is Christ's abode.

The Lord, who left the heavens
  Our life and peace to bring,
To dwell in lowliness with men,
  Their pattern and their king;

Still to the lowly soul
  He doth Himself impart,
And for His dwelling and His throne
  Chooseth the pure in heart.

Lord, we Thy presence seek;
  May ours this blessing be:
Give us a pure and lowly heart,
  A temple meet for Thee.

—*Keble*

Our Magic Lamp

By LILLIAN GRACE COPP

YEARS AGO FEW OF US ever read the story of Aladdin's wonderful lamp without consciously wishing to own a similar treasure. Even today the thought of having so priceless a possession for our very own causes our pulse to pound swifter and harder. Simply to experience a desire, then to rub a lamp and have a genie appear with the desire developed into a reality would make us sovereigns, we think wistfully.

Yet we do not have to be pensive over the longing. Monarchs is exactly what we all may become if we are willing to pay the price. Each of us this very minute has in his possession a power as great as the one embodied in the legendary lamp, the story of which has thrilled us from our infancy. And this power, when rightly employed, not only can but does give us gifts bordering on the miraculous: not always with the speed with which the genie bestowed rich estates upon Aladdin, but with a sureness that there is no disputing nor doubting.

The name of the "genie" that brings our desires into manifestation is praise. Only six letters, but holding a world of magic in its heart! It does marvelous things within us and for us. It can take a hard, bigoted nature and make it beautiful without and within. It can transform selfishness into unselfishness. It can transmute evil into good.

Praise can change sorrow into gladness, illness into health, poverty into affluence. It is the genie that takes the sting from every injustice, and gives the spur to lagging ambition. Praise plus faith performs seeming miracles. It opens our eyes to the true, the beautiful, and the good that is all around us. It does more:

it draws those qualities to us with the attraction of a magnet drawing the steel.

"Praise may be as powerful as you think," some one may say, "but how can it bring into manifestation things that do not exist?" That question is easily and convincingly answered. By using spoken words of praise, the blessings that we invoke become objectified in our own life. Aladdin had to rub his lamp before the genie bearing the gifts appeared. We have to praise before our good comes into visibility.

There is neither theory nor guesswork about the power embodied in praise to transform a person's life. The only thing required to prove the truth of this is the test of personal experiment. It is my honest opinion that there is no worthy desire that cannot be called into action by concentrated, daily use of *bona fide* praise. I have used it to correct physical blemishes, to ease heart-breaking sorrow, to counteract financial losses, and always it has proved to be one hundred per cent effective.

OTHERS HAVE HAD equally gratifying results. Only a short time ago this true incident came to my knowledge. A few months earlier, in closing the deal for the sale of her home, a woman had contracted to keep a three-room apartment in the house rented for the term of one year, at a rental of fifty dollars a month.

Business was particularly dull in her home city. Consequently the price of apartments was decreasing instead of advancing. The highest price she could secure for the apartment was forty dollars a month, and she had to pay the extra ten out of her own account. Three months later the tenant lost his position. Since he was unable to find work, she cancelled his lease. That meant she was responsible for the entire fifty dollars each month.

Immediately she advertised the suite for rent. She also listed it with several agencies. Prospective tenants called, looked the apartment over then shook their heads decisively. Even forty dollars was more than

they could afford to pay. The price of the empty apartment was eating into her small capital alarmingly. Finally she wrote to a Truth teacher with whom she had studied a few months earlier.

The teacher advised the constant use of praise. Early and late her client was to invoke the power that recognizes only the good and the true, and knows it as always existing. She was to keep on with the material means already employed, if their use fostered her faith, but the main thing was to consecrate her God-given power to calling the desired tenant into evidence by means of the spoken word of praise.

THE WOMAN is faithful and a conscientious worker. She went at the work of praising with a will. She praised God for sending her the right tenant; praised Him that in the suite the tenant would find an ideal home. She praised Him for the happiness and sense of security that had been hers while an occupant of the very apartment that she now desired to rent. She ended her refrain by praising God for praise.

All day she went about her work, singing praises audibly when alone, singing them silently but triumphantly when others were present. At the end of exactly two days, a man called, looked at the apartment, then remarked: "The only thing about the suite that doesn't please me is the fact that I shall have to bother with gas and electric bills. If you will have a meter installed for each, and look after those two bills, I'll pay you sixty dollars a month for the apartment."

This not only took care of her part of the contract, but left her five dollars each month to apply on what she had previously paid out. To her this demonstration seems like a bit of magic. However, it is nothing of the kind. She rubbed her lamp with vigorous and continuous praise; the genie responded to her effort with the tenant for whom she was working.

And this is what inevitably happens to any one who uses the same means. Before breaking the loaves and the fishes among the hungry multitude, Jesus multiplied

the quantity by first blessing the food. Blessing is nothing more or less than glorified praise. Praise releases the teeming good in the heart of the world and in the heart of the individual in precisely the same manner that blessing does. The systematic and persistent use of praise transforms lives, conditions, and environments.

VERY RECENTLY a woman told me that she had succeeded in permanently discarding her glasses by praising her eyes, blessing them and loving them for clearness, strength, beauty, and brilliance. By the power of praise she called into existence every quality that she desired her eyes to express.

If a person is wholly unused to praising things, individuals, and circumstances, he may at first find his magic lamp as dull in appearance as the one that came into the ownership of Aladdin. He, you will remember, polished his lamp that it might bring to him the price of a meal. And as he faithfully rubbed, the genie appeared giving to Aladdin the secret of unfailing wealth.

Each one of us polishes his lamp to call forth the hidden good latent in himself, in his surroundings, and in the lives of those around him. And as he faithfully rubs, an individual genie appears with magical gifts in one hand and with indescribable, undreamed-of power in the other.

This genie praise plays no favorites. He gives as liberally to one as to another. He bestows spiritual gifts as freely as physical and material ones. He sheds radiance into and through the darkest, dreariest day. To avoid lending strength to any undesirable condition by yielding to fear, worry, and dire prognostications as to what the future may hold, he teaches an infallible way: rubbing our magic lamps with whole-hearted praise of the blessings that are ours—now—this very minute!

LOOKING FOR THE GOOD, we get a perfect perspective of the just balance that the world maintains. In

no better way can this balance be effected than by starting right in to praise God fervently and profoundly for the gift of life, for eyes to behold the wonders of His universe, for ears to hear the music of birds' songs, and the laughter of sunny-hearted children; and for the growth that comes to us through living the rich and varied experiences of life.

There is nothing that increases more rapidly with use than praise. It teaches us, among other vital things, the need of kindly observation. It enables us to bring out the good in others. And the more good we discover in our fellow men, the more good flows into and through our own life. For the good that we seek is eternally seeking us. The sooner we put into action the forces that are ours, by praising consciously and constantly all things and all men, the sooner do we receive our own good; for each individual genie is ever mindful of and responsive to spoken words of praise.

Take one single day; keep the mind all through that day poised on and filled with praise to God for the immeasurable blessings of light, air, sunshine, water, the great, beautiful out-of-doors; sum it all up in that glorious, victorious line "Praise God, from whom all blessings flow." At the end of twenty-four hours, I am confident that that would either change failure directly into success, or else open the way for success to come.

It is each and every one's rubbing his individual magic lamp by whole-hearted praise of everything and of every one that calls forth a wealth of inconceivable good.

We have been accustomed to be told that the greatest thing in the religious world is faith. That great word has been the keynote for centuries of the popular religion; and we have learned to look on it as the greatest thing in the world. Well, we are wrong. . . . "The greatest of these is love."—HENRY DRUMMOND

The All-Abiding Peace

NEARLY EVERY ONE in the world today desires peace. Give us more peace! is the cry that circles the globe. Happy is that person who has found peace.

Peace is the gift bestowed on man by the Father almighty, the All-Good, the All-True, the All-Wise; and the one who knows within himself that he is the child of peace, the son of God, can radiate peace—to reflect upon everything and everybody that he comes in contact with.

We must—in the real self of us—become conscious of the presence of this peace of the Father. His peace is an abiding something that transcends all understanding—a something that cannot be defined. It is an indefinable something that we can only enjoy gladly and joyfully in consciousness—entirely separate from all thought and action. This "I AM peace" is the cause of all peaceful thought. If our thoughts of peace are displaced at times by ideas of discord and strife, we have not yet known that inner stillness which is God's.

The "I AM peace" begets a serenity of soul that is the silent chamber in which all discord, envy, strife—and conditions of inharmony and unrest—are unknown; where the clamoring voice of the external life is stilled. It is where the I AM enjoys more and more the peace and harmony of the Father. The peaceful soul has no longings or desires that are adverse to the will of the Most High. Instead, it seeks to know more and more His will in order to feel more and more consciously His peace, that it may radiate into the external that harmonizing power which shall make all its experiences peaceful, harmonious, and joyful.

We must always have a peaceful mind. Thoughts of peace are only temporal, and they do not of themselves bespeak the existence of a peaceful soul. By

thinking only peaceful thoughts we attract a harmonious attitude of mind, and we remain serene just so long as we hold to that attitude or mental activity; upon directing our attention otherwise our calm reflections are often superseded by disturbing thoughts, and peace of mind is no longer ours.

In order that we may always possess a peaceful mind, we must under all conditions and circumstances beget peaceful thoughts. This attitude is not the result of an act of will, or dependent on the attention; but it is the result of a calm mind's radiating such peace and harmony that the attention and the will are permeated by its power. Therefore, one who enjoys peace and serenity of soul and mind is always a radiating center of peace and of good will toward all things.

BESIDES MAINTAINING a harmonious attitude of mind, we must always be at peace in our body, and this is only possible through maintaining a peaceful mind. Our body is only what we recognize it to be mentally. A peaceful mind can be cognizant only of peace; therefore we find peace in a body that responds to the activities of a peaceful mind.

We pray for harmonious surroundings and environments, while we vainly endeavor to get peace out of the world. We can never get peace out of the world, we must bring peace and good will into the world.

If we are conscious of the "I AM peace"—which is the gift of the All-Good—and enjoy a peaceful soul, a peaceful mind, and a peaceful body, we are a peaceful being, with the consciousness of the Father's peace. Only a person thus manifesting peace can radiate peace and good will to others, because we cannot give, or make, or cause to be, that which we are not conscious of ourselves. The world will only be as good and perfect to us as we ourselves are conscious of goodness and perfection.

A peaceful being is not one who thinks and holds thoughts of peace in the effort to make all things peaceful with him, but he is one who is at peace in his soul,

mind, and body; who lives peacefully and harmoniously with all things.

Such a being has control over all things, not in the sense of directing or placing their activity, but in the sense of being able to make quiet and calm their action in relation to him, which is to express peace. We say to discord, or to that which we say interferes with our peace, "Be still." By so doing we are endeavoring to restore a something, a condition of peace, not to the thing commanded, but to ourselves. That something which we wish restored is our peace. If we were perfectly peaceful and serene in our being, that disturbance could not have interfered with our peace, and to us it would not have existed. When we have stilled the discordant thing, we have not destroyed that thing or its activity, but have restored our peaceful relation to it, thereby making again our peace of being.

To the Christ in the storm there was no storm at all, because He was a peaceful being ever conscious of the indwelling peace of the Father. By refusing to recognize the disturbance He stilled the storm with His peace; it was no longer a storm but a calm, to Him and to all with Him. His great peacefulness infolded them, their fears were dissolved, and they were at peace with the storm. Christ's great and all-abiding peace surrounded His followers and protected them from disaster. We, like Him, can and do surround all our friends and loved ones with our peace and harmony, and thus restore their confidence in themselves.

WE OFTEN EXPERIENCE in times of great trial a peacefulness that is different from our usual attitude in such times, and it seems strange to us that we should feel so. The feeling is due to some one's great, peaceful, and abiding confidence and faith that right, goodness, and justice will prevail for us.

If we are peaceful beings, we leave our peace with all things that receive us—that is, those who aspire for peace; otherwise, upon our departure from contact with others they return forthwith to that condition in

which we found them. The presence of a peaceful being in a discordant family will quiet or still their discord; but if they receive him not, inharmony will return to them upon his departure.

To enjoy constantly this all-abiding peace we must always look for peace. If we feel and know this stillness of the Father in all our being, we shall see only peace in everything. Peace is the natural condition of all things, and if we are calm and quiet within we have the eye of peace that recognizes the condition of peace.

To enjoy peace in this life we must awake more and more to the realization of God's peace, which "passeth all understanding." All peace is yours, now and forever, in proportion to your consciousness and realization of the all-abiding peace of the Father.

WITHIN EVERYTHING there is the Prince of Peace that quiets and harmonizes all adverse conditions, and brings peace and good will into all the world.

To awaken this Prince of Peace within yourself, you must ever seek to know and feel more and more the peace of God. You must live constantly in that serenity which is with you, and be at peace with everything and everybody.

When we realize the peace and harmony of the Father and make our life the manifestation of it, we shall ride all life's storms calmly and serenely. Into our heart there will come no discord or fear—instead, we shall be filled with absolute trust and confidence. Peace shall ever be ours—and nothing can destroy it, because God's radiant stillness will shine through us and into all minds, restoring peace and good will to all the world.

We shall then become the world's peacemakers and the true disciples and examplars of Truth. "Blessed are the peacemakers: for they shall be called sons of God." Not until we have manifested this all-abiding peace, and become, by so doing, factors for universal peace, shall we be known as or called the children of peace.

We shall not cry peace from the house tops nor in

the highways, nor shout for it in peace conventions, where the delegates become excited and excite others. True peace is quiet, calm, and serene; it is in our attitude and in our relation spiritually, mentally, and physically to all that we shall inspire and promote universal peace, joy, and good will.

Rejoice greatly in this all-abiding peace that stills every storm, harmonizes all discord, makes pure the heart, elevates the mind, and heals the body. Peace be unto you!—*Walter W. Raymond.*

The Blessed Way

"Come, walk with me the blessed way,"
I heard the Christ indwelling say,
"The way of love, the way of peace,
Of joy that passing days increase;
Where hungry, thirsting souls are filled,
And mourners gladdened, comfort-thrilled.

"I am the way, the truth, the life,
Whence men of meekness, not of strife,
Inherit earth and sea and air
As God has made them, whole and fair.
Here men show mercy, and obtain
In time of drought its saving rain.

"The blessed way! Here God imparts
The vision to unsullied hearts.
This way your soul was meant to go,
And find the kingdom here below.
Come, walk with me this blessed way,"
I heard the Christ indwelling say.

—*Irene Stanley*

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 6, MAY 7, 1933.

Unity Subject—*The Price of Perfection.*

International Subject—*Jesus Faces the Cross.*
—Mark 10:32-52.

32. And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him,

33. *Saying,* Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles:

34. And they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

35. And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee.

36. And he said unto them, What would ye that I should do for you?

37. And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory.

38. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?

39. And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized:

40. But to sit on my right hand or on *my* left hand is not mine to give; but *it is for them* for whom it hath been prepared.

41. And when the ten heard it, they began to be moved with indignation concerning James and John.

42. And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them.

43. But it is not so among you: but whosoever would become great among you, shall be your minister;

44. And whosoever would be first among you, shall be servant of all.

45. For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

46. And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side.

47. And when he heard that it was Jesus the Nazarene, he began to cry out, and say, Jesus, thou son of David, have mercy on me.

48. And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me.

49. And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee.

50. And he, casting away his garment, sprang up, and came to Jesus.

51. And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, Rabboni, that I may receive my sight.

52. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.

GOLDEN TEXT—*And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem.*—Luke 9:51.

SILENT PRAYER—*I am willing to deny all the claims of sense, in order to gain the peace that surpasses that of the world.*

The follower of Truth desires to attain that higher peace of mind and soul which is reached only by the practice of aspiration toward the kingdom of Spirit. The one who seeks the inner peace that comes from self-mastery is already following the commands of his I AM, and is "on the way, going up to Jerusalem."

None but the enlightened inner self of each man can know what lies ahead of him in his appointed path. Jesus, who "knew what was in man" and also knew Himself, foresaw what would come to Him in His crossing out of the personal or sense nature. Nevertheless, He also saw beyond the cross to the glory of perfection that rises out of absolute loyalty to the high demands of Truth. Through the Christ power, He held unswervingly to that loyalty. He saw life whole and the vision sustained Him, so that He did not have to fear the negative experiences through which He was to pass before the resurrection.

The mental and physical faculties do not keep pace with the spiritual impetus at the center of man's being. This I AM impetus always leads the way to peace, and the faculties follow haltingly, amazed and afraid of what may come of the bold attempt to scale the heights of spiritual endeavor. We are afraid to trust all to Principle, to launch forth on the insight of Truth that we have gained and to make a test of God. "All for love, and the world well lost" is a true saying when that love is of God. We can afford to make the test, be the immediate outcome what it may.

Judgment and love, as long as they remain untouched by understanding of higher motives, see the prospect of material gain in following the I AM power. They desire to sit, one on the right hand and one

on the left, in the exaltation of earthly glory. The glory of the flesh is one thing; spiritual glory is quite another. The price of the latter is self-mastery and illumination through patient practice of aspiration.

The one who seeks the heights of self-mastery must first deny all the claims of the sense life, and all adherence to them. He must be willing to drink the cup of devotion to the one Cause, to be baptized with the baptism of denial of all that interferes with his spiritual ongoing. While he is so engaged he will not be preoccupied with the question of his place in the kingdom; he will realize that he is not yet ready to relax all effort, but that he must be up and doing, constantly in process of becoming that which he sees it his ultimate destiny to become in the ideal.

Pride and ambition are sense faculties that the soul puts forward in its effort to insure itself first place in its worldly aims. First place in the kingdom of God is not gained by favoritism, pride, or ambition. Rather it comes as the result of patient preparation through self-forgetfulness and eager service. "Whosoever would be first among you [in the spiritual kingdom], shall be servant of all." This statement has been a stumblingblock to many who have desired to develop spiritually. Back of this desire the self can entrench itself, often without the soul's being aware of its presence there. As long as this is the case, no real progress in the higher life can be made.

A great forward step is made when the individual realizes that he is in life not for what he can get out of it, but for what he can put into it; that he is here to express good, not to have good impressed upon him, a passive subject. Jesus Christ, the perfect idea in expression, "came not to be ministered unto, but to minister." He said to the Jews, "I came forth and am come from God; . . . neither have I come of myself, but he sent me." Only those who have understanding of spiritual law can help others. Ability of this kind is proof that a place on the right hand or on the

left of the Christ has been prepared for them. They have given themselves whole-heartedly to the promptings of their better selves, and such promptings are always to give rather than to grasp.

The desire of the self can be detected when the tendency to collect a due return for one's efforts is plainly evident. Collection of debts plays no great part in the kingdom of God. Giving, instead of getting, is the keynote of this kingdom. "God so loved . . . that he gave"; "go, and do thou likewise." These phrases might form one consecutive passage, for the thought thus expressed is in harmony with divine law.

The preparation for those who hold high place in the spiritual kingdom is made by their own willing and eager efforts to keep the law of divine love. In a sense each and every man is heir of all the ages and profits by all the efforts to clear away the mists of confused thinking, by whomsoever they have been made before him. Other men labor, and we enter into their labors, because we all are one; but no one can prepare the place that another is to fill. The "servant of all" makes his own indispensable place, and that place fits his capacities and his powers. He cannot find himself elevated suddenly into a position he is unfitted to fill; for by his consistent, purposeful endeavor he carves his own niche.

In the realm of Spirit there is no unemployment problem, no difficulty in measuring the value of services. Every one has his work to do, and the value of that work perfectly adjusts the return to the effort. God's plan of life is the perfect plan, in which there can be no breakdown; no paradox of surplus on the one hand and of want on the other. The work is accomplished by the motive power of faith, in the state of mind characterized by faithfulness. Over such as these no failures can prevail.

"Son, go work to-day in the vineyard."

QUESTIONS

1. From what does inner peace come?

2. How is loyalty to Truth realized?
3. Why are we sometimes afraid to put Principle to the test in our lives?
4. What is the price of spiritual power?
5. What higher faculties displace personal pride and ambition for place among men?

LESSON 7, MAY 14, 1933.

Unity Subject—*Symbols of Rulership.*

International Subject—*Jesus Asserts His Kingship.* —Mark 11:1-10, 15-18.

1. And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples,
2. And saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him.
3. And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back hither.
4. And they went away, and found a colt tied at the door without in the open street; and they loose him.
5. And certain of them that stood there said unto them, What do ye, loosing the colt?
6. And they said unto them even as Jesus had said: and they let them go.
7. And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him.
8. And many spread their garments upon the way; and others branches, which they had cut from the fields.
9. And they that went before, and they that followed, cried, Hosanna; Blessed *is* he that cometh in the name of the Lord:
10. Blessed *is* the kingdom that cometh, *the kingdom* of our father David: Hosanna in the highest.

15. And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold the doves;

16. And he would not suffer that any man should carry a vessel through the temple.

17. And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.

18. And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

GOLDEN TEXT—*Behold, thy king cometh unto thee; he is just, and having salvation.*—Zech. 9:9.

SILENT PRAYER—*I apply myself to learn justice and meekness, and to express them, to the end that I may master life through the Christ power.*

The follower of the Christ, in his journey toward peace, reaches a stage where he must assert his powers of mastery and dominion. When he has trained his faculties to do his bidding without question, he is then ready to subdue the forces of his sense nature (symbolized in this lesson by the colt of the ass) and to direct it whither he will.

Only the man who fully recognizes that his true nature is Godlike and who gives his undivided thought and purpose to its expression can ride the colt "whereon no man ever yet sat." When found, that colt was tied. It had not been given freedom to roam through the streets and byways without check or rein, in search of food or adventure. Likewise the sense nature that has been kept disciplined from the beginning is more amenable to the demands of the higher self than is the one that has been allowed to run wild, with no attempt at control. The disciplined animal nature, when it is loosed by the faculties of man (the two disciples) is brought at once and without difficulty into the service of the higher self (the Lord).

The rights of this higher self are universally recognized as supreme. The question of what we are to do with the animal nature may be raised, but when answer is made that it can be used to advantage in the service of the higher powers of man, no one can

gainsay the claim. The faculties that are set to transmute the lower into the higher cannot be hindered or prevented, but must of necessity be let go to perform their appointed work.

The sense nature that has not been tried or tested comes out of Bethphage ("house of unripe figs"). The fruit of life ripens best under the care of the expert Head Gardener. Untried natural powers are not in condition to produce anything of value. They can be put to proper use only by the one who understands their true place in human life.

The sense nature, in order to be controlled in kingly fashion, needs to be caparisoned with praise and enthusiasm (the garments of the disciples). As the triumphal journey proceeds, other garments are spread in the way: the robe of righteousness; the garments of light (understanding); the warm covering of love and devotion; the protective clothing of individual integrity. On such qualities as these, adorned with the palm branches of victory, one rides forward to the city of peace, and to the Temple at the heart of that city. For at the center of man's peace stands the structure of his relationship to God, his source. Here the chief work of the one who would be king of his life must be done. That work is one of clearance: the casting out of mercenary motives, which have no place in divine order; the use of religion as a convenient method of advancing one's worldly interests (carrying a vessel through the Temple).

A sure sign of mastery and dominion lies in the recognition by man of the fact that his relationship to God must be established and maintained through prayer. At the center of the individual soul there sounds an unceasing cry for God. Through prayer this cry becomes articulate and effectual. Prophets and seers have always recognized human necessity in this regard. Isaiah saw a time, not yet come even in the twentieth century, when war should be no more; when "the mountain of Jehovah's house shall be es-

tablished on the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." Out of the spiritual consciousness alone peace comes to the entire race as well as to the individual.

The prophet Zechariah foresaw a day when "ten men shall take hold . . . of him that is a Jew, saying, We will go with you, for we have heard that God is with you." In this connection a Jew signifies a thought springing from and belonging to the praise and inner-life consciousness of the individual. This day also is yet to be fulfilled. Today the nations are seeking a way out of their almost overwhelming problems, and chaos is openly prophesied as being less than two years ahead of us. The way to avoid individual and racial breakdown, with the consequent failure of the measure of civilization the race has now attained, lies in a full return to spiritual consciousness. The den of robbers must be cleared out, in order that the house of prayer at the center of life may be revealed. "Believe in Jehovah your God, so shall ye be established; believe his prophets, so shall ye prosper."

The chief priests and the scribes who ruled over the den of robbers were not quick to recognize the coming of the King of life. They saw in Him only a menace to the established order, an upsetter of the traditions by virtue of which they kept the multitudes under their control. The attention of the multitudes is caught by the teaching of Truth, and they will follow its lead if that lead is made clear and unmistakable. At present, fear rules man's thought, as it always has ruled it, thus cutting down his dominion and mastery to half its normal power. Our need is to put fear aside, and look to God at the center of our being, as at the center of the universe, for light

and guidance.

Infinite Father, Thou art in us, and we are in Thee. Thou art in us as fearlessness, when we put aside worldly rules and standards and limitations, and wait for the light which lights every man coming into the world, to show us our path. Thou art in us as wisdom when we listen not to the cautions and the dire predictions of the world, but hearken to the inner voice of Thy all-knowing prescience. Thou art in us as revery, when we rest in the assurance of Thy presence and see Thy ideas take form in our minds. Thou art in us as understanding, when we dare to follow the light of intuition and to ignore self-seeking schemes and mercenary motives. Thou art in us as love, when our heart goes out to our fellow men to relieve their distresses, forgetting the lesser call of our own needs and desires. Thou art in us as dominion and mastery, when we are not ashamed to acknowledge the spiritual basis and content of all life. We thank Thee, Father of all mankind, that Thou hast made us to know ourselves as inseparable from Thee. Amen.

QUESTIONS

1. When is the student of Truth ready to assert his dominion over the claims of the natural self?

2. What is the significance of the colt that was tied, "whereon no man ever yet sat"?

3. Give other examples of symbolism contained in today's lesson, with their practical application.

4. Why is the "house of prayer" so vital to our happiness? Explain this figure in full.

LESSON 8, MAY 21, 1933.

Unity Subject—*The Wisdom from Above.*

International Subject—*Jesus Answers His Adversaries.*—Mark 12:28-40.

28. And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?

29. Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one:

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

31. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

32. And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he:

33. And to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices.

34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35. And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David?

36. David himself said in the Holy Spirit,
The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet.

37. David himself calleth him Lord; and whence is he his son? And the common people heard him gladly.

38. And in his teaching he said, Beware of the scribes, who desire to walk in long robes, and *to have* salutations in the marketplaces,

39. And chief seats in the synagogues, and chief places at feasts:

40. They that devour widows' houses, and for a pretence make long prayers; these shall receive greater condemnation.

GOLDEN TEXT—*Never man so spake.*—John 7:46.

SILENT PRAYER—*God in me is infinite wisdom; I know always what is right for me to say and do.*

Jesus, who identified Himself so completely with the one Mind as to be able to know universal Truth on every occasion, considered undivided faith in God,

sincerity, and love of one's fellow men the supreme rule of life. In other words, He saw and taught the unity of all in the bond of the One, and that One the divine Spirit.

Neither of the commandments given by Jesus as the two greatest is found in the Decalogue. The first is a summing up in introduction of the Ten Commandments, and is found in Deuteronomy 6:4-5. The second is one of the 613 precepts recognized by the rabbis as binding commandments, and is found in Leviticus 19:18. Yet Jesus said that "on these two commandments the whole law hangeth, and the prophets"; in other words, all Truth that man had discerned until that time. The Master gathered the entire content of the Mosaic law into the two statements defining human motive and intent. The aim or purpose of the heart determines the direction of the life, and therefore is all-important.

The object of the Pharisees and Sadducees in questioning Jesus was not to convince themselves of His fitness to teach and to heal the multitudes as He was doing. Rather, their predetermined aim was to discredit Jesus, catch Him off His guard, and find valid ground for accusing Him before the Jewish authorities. Jesus' reply to the lawyer's question was so simple, so clear, so straightforward that it could not be gainsaid. At the same time, its forcefulness was intensified by the lawyer's lack of sincerity. Double-dealing could not stand before such clarity as that which characterized the Master.

The second commandment raises a question in the mind of the metaphysician. Self-love, in the usual sense, is a state to be overcome, not commended. In what way, then, should one love another as oneself? When we seek divine wisdom in this matter, we find that it is one's higher self that one must love, in order to bring it into expression in one's life. Also, in that phase of man's nature in which he touches the universal love, he loves himself instinctively, and does for himself,

uncomplainingly and continually, things that he would consider it burdensome to do for another. But Jesus taught that man should be as willing and as ready to do such things for another as for himself.

The inner life, or one's own deepest nature, is the field in which the Christ Spirit must be first cultivated. Good deeds done to others may benefit them in a superficial way, but to reach their hearts the inner motive of the doer must be one of love and faithfulness. A show of goodness may win the esteem of the world; but unless there is a harmony of intent and deed no gain accrues to the doer of good, and less than should be the case to the one who is the object of the beneficence.

In no department of life is lack of honesty more easily detected than in that of religion. Emerson says that a man cannot be concealed, but must appear as he really is, since "virtue and vice emit a breath every moment." When "the relation of the soul to the divine spirit" is corrupted by insincerity or selfishness, it is impossible for any real goodness to exist in the less vital relationships of life.

The understanding of the Christ Spirit and of its true nature is sometimes difficult for the Truth student, who confuses in his mind Jesus and the Christ. In today's lesson Jesus puts the question "How say the scribes that the Christ is the son of David?" and quotes David's recognition of his indwelling Christ in refutation of the scribes' precept. Jesus clearly recognized as true the concept of the universal cosmic Spirit and saw that Spirit embodied in the mind and heart of man. The Infinite exists in the nature of man, inasmuch as man is contained in the Infinite. Nothing could be simpler than this truth, yet nothing could inspire man more irresistibly to make himself the Son of God in outer deed as he is in ultimate reality. To do this requires a turning of the whole mind, heart, soul, and strength to the spiritual source of life.

Such a turning is needed today, in order that we may discern divine wisdom and put it to work in the

solution of both our individual and our national affairs. Every one realizes the need of wisdom if civilization is to be brought out of its distressed condition. Our deepest need is a return to faith in God as the sure way to peace and happiness. It is not a question of restoring peace and happiness, since these states have never been given true expression in any great degree; but in a sense they have always existed, and exist now, deep in the nature of man, at his heart's center.

The fact that we have come out of every other depression in the past now gives men faith that the present financial and economic chaos of world affairs will likewise be set in order. But this is not a valid ground of faith. The truth of the omnipresence of God, the good, and the outworking of the cosmic mind in the affairs of men as His resistless will, do constitute such ground.

When men decide, in quiet self-examination, that they desire only what the higher will sees as best for them, and when they set themselves to find out what this best thing is, they begin to touch the borders of divine wisdom, and their affairs soon show the effect of its action. "By their fruits ye shall know them" applies to every power of mind or heart that man elects to make use of. Effects are not to be mistaken for immutable truths, but are to be observed in order to learn self-direction; for an effect is a sure indication of that which brought it into being.

Prayer is a means of connecting man with his source, in order that he may know wisdom and use it in his life. "Long prayers" made for pretense only, or for their effect upon the hearers, reverse the action of the divine law in the heart of man and bring him into condemnation instead of understanding. Since the main objective of man is God (Truth) and to know himself as the son of God (to know his true self), pretense of any kind defeats that object, and makes of his life a failure as long as the pretense continues. To love Truth with all the heart, soul, mind,

and strength is to do away, once and forever, with all that is not true in the life.

QUESTIONS

1. What did Jesus give as the supreme rule of life?
2. What determines the direction or bent of the individual life?
3. How should we love ourselves? Is this self-love in the commonly accepted sense?
4. What is the meaning of the Christ, as touched upon by Jesus in today's lesson?

LESSON 9, MAY 28, 1933.

Unity Subject—*Love Weighed against Material Values.*

International Subject—*Jesus and His Friends.*—Mark 13:33—14:9.

33. Take ye heed, watch and pray: for ye know not when the time is.
34. *It is* as *when* a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch.
35. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning;
36. Lest coming suddenly he find you sleeping.
37. And what I say unto you I say unto all, Watch.

1. Now after two days was *the feast of* the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtlety, and kill him:
2. For they said, Not during the feast, lest haply there shall be a tumult of the people.
3. And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of pure nard very costly; *and* she brake the cruse, and poured it over his head.
4. But there were some that had indignation among themselves, *saying,* To what purpose hath this waste of the ointment been made?
5. For this ointment might have been sold for above

three hundred shillings, and given to the poor. And they murmured against her.

6. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always.

8. She hath done what she could; she hath anointed my body beforehand for the burying.

9. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

GOLDEN TEXT—*Ye are my friends, if ye do the things which I command you.*—John 15:14.

SILENT PRAYER—*I am obedient to the voice of divine love.*

Jesus' parable enjoining watchfulness upon His disciples has always been cited by way of emphasizing the need of perseverance. His followers are to hold steadfastly to the way of life that He outlined for them, continuing in it regardless of all deflecting or deterrent influences. Such influences may be at work, but the one whose faculties (servants) are all busied in carrying out the constructive behests of the enlightened man (the lord of the house) will not find those faculties lying dormant (sleeping) when he suddenly comes to himself and takes stock of his progress.

Each man's inner life is peculiarly his own, his "house" in a very real sense. He controls the activities that go on in it, and sets over it his servants, will, desire, hope, faith, and all the other protective and executive powers of his being. When he withdraws his attention from this inner realm and devotes himself to business, pleasure, social or civic service, or other outside interests, he sojourns "in another country"; but when the external interest is satisfied or its demands met, he turns back immediately to his house, the seat of his real life and his individual interests. Fortunate is the "lord of the house" whose faculties are kept alert

and actively engaged in carrying out the will of the higher self. Such a man has a well-kept "house," or is able to rejoice in an ordered life.

The Passover typifies the freeing of the spiritual man from the dominion of sense. In reality it is part of the regenerative process that goes on in man under the inspiration of the Christ mind; the passing over or out of one state of consciousness into another. During such periods of transition the conservative ideas of the individual (the chief priests and scribes), actuated by fear of the Christ Spirit stirring in the heart, seek to suppress that Spirit, in order to keep the life unchanged and subject to its original allegiances. This suppression is not undertaken during a season of rejoicing and gladness (during the feast), because so sudden a reversal of all the exalted thoughts would cause too profound a reaction for individual well-being.

The house of Simon the leper represents a state of consciousness in which vital substance has been vitiated. Into this state the Lord of life (the higher life consciousness) comes to sit at meat. Restoration of this hopeless state to one of perfection is thus indicated. When the mind has been freed from the dominion of the senses, the soul (the woman with the cruse of nard) pours out its precious store of love on the higher life consciousness. The acquisitive urge of selfishness condemns this outpouring as useless waste. Incarnate selfishness is set upon the building up of personality which it rightly deems "the poor." Jesus said of selfishness, "Ye have the poor always with you." Personality never lacks an occasion for putting itself forward, while one does not always become easily conscious of the higher self. "Me ye have not always."

There is an argument current to the effect that love is wasted on the unresponsive. Certain generous-hearted persons who tried to help their seemingly less fortunate fellows at Christmas time last winter had the door shut unceremoniously in their faces, and their gifts rejected with disdain. Such overt acts of unre-

sponsiveness can be met only with silent thoughts of love and understanding. Love can always find a way to the heart, even though it be the way of unspoken prayer, lifting its object consciously to receive the benediction of the Father of all understanding.

The judgment of the higher self is always in favor of love. Love cannot be mistaken. Its work is good because its intention is unselfish, having in mind the good of the loved one rather than of the lover.

The whole subject of giving is wrapped up in that of love. "For God so loved the world, that he gave" it the Way as the greatest concept that has ever entered the heart of man to conceive. Jesus Christ, the Way-Shower, said of His life, "No man taketh it away from me, but I lay it down of myself," and "I lay down my life for the sheep." This proves that man's highest ideal can be realized. Love can do with life whatever it wills. It takes up life or lays it down. It takes up the sense nature and purifies it with the living water of pure thought. It takes narrow misjudgment and fills it with beneficence. It takes faith in evil and converts it into faith in God. It takes blind, fanatical zeal and transforms it into patient, far-seeing enthusiasm for Truth and goodness.

Love is God in action. Therefore nothing can stand before it. Its memorial is its own works, and these persist down the ages. Wherever the gospel is preached throughout the whole world, this story of consecration has been retold.

Love has rightly been called the greatest thing in the world; for wherever its work is seen in the affairs of men, there the response of the Infinite is observed also; a response that is perfect in understanding.

Nothing less than love is sufficient to carry one through the supreme tests of life. The man whose heart is stayed on God is equal to whatever emergency may confront him. Whatever the outer result, his "house" or inner consciousness of life is built on the rock of omnipotence, and can therefore stand.

Material values fluctuate, and the desire for material things is unstable. The desire for love, on the other hand, is unvaryingly constant in the human heart.

We make a friend of the higher self when we follow its commandments. These commandments are not impossible of fulfillment. They include living in conformity with spiritual law, and looking to that which is eternal and changeless, that which gives its own character to the service of the one who uses it. It includes prayer and faith, which in turn imply inclusion in divine love. "These things I command you, that ye may love one another." By this ensign royal we conquer the lower self and establish ourselves in the higher consciousness of the Christ mind.

QUESTIONS

1. What happens to the faculties of the one who follows the commands of the higher self?
2. What is the symbolism of the house, in the first part of today's lesson?
3. What does the Passover represent in today's lesson? the chief priests and scribes?
4. What did Jesus mean when he said, "Ye have the poor always with you . . . but me ye have not always"?
5. Describe some of the powers of love.

Seven Rules for Happiness

Use the Golden Rule always; nothing else pays.

Get the habit of counting your blessings.

Do not try to change others; be a shining example.

Recognize the divine spark in each person, and respect him accordingly.

Don't hold a grudge; forgive everybody, not forgetting yourself.

Be calm; do not let anything get on your nerves.

Find your real work by looking within to the Source of all wisdom.—BLANCHE MARIE PETERS.

How to Speed
"Better Times"

Prosperity is primarily an individual matter. What you personally think and do, from day to day, contributes to the aggregate; and when a sufficient number of persons think and act in the right way, we then have "Good Times."

Hence the following suggestions:

THINK CONSTRUCTIVELY. Constantly store your mind with helpful, progressive, useful thoughts. Persistently exclude ideas of fear, worry, discontent, and depression. Open your mind to great and noble thoughts; your character will be strengthened and you will be conscious of vastly increased opportunities.

TALK HOPEFULLY. Right talking stimulates right action. Talk about the things and conditions you want. Waste no time about what might have been, but talk of what you wish to achieve. Be a sensible optimist. Look for and expect the best in life. Intelligent optimism will make you an enthusiast, and enthusiasm is the driving force in all great enterprise.

WORK ENTHUSIASTICALLY. The best

medicine for discontent is useful occupation. A well-planned life has no place for worry. Make a program of practical usefulness. Resolve to do constantly better. Fortune favors the forearmed. The power of perseverance is incalculable. There is nothing too great for a courageous and enthusiastic mind.

READ WISELY. Turn daily to good books for inspiration and refreshment. The vital thing in reading is what you assimilate. Read helpful newspaper editorials. Read the best news of the day. Select your daily reading as carefully as you do your food. Read for useful information and uplifted thought.

GIVE LIBERALLY. Acquire the giving habit. It will repay you in surprising ways. Give intelligently, freely, daily. Give money, books, merchandise, counsel, sympathy, and encouragement. The more you give to others, the less you will worry about yourself. Give every day to the utmost.

PLAY FREQUENTLY. Play will lessen the tension. Stop often during the day and take a few deep breaths. Learn to let go. Play and rest are as necessary as labor. Stop all nervous habits. Work in poise. Give your best powers free play, but do not worry about results. Results are with God. —*Grenville Kleiser.*

SILENT UNITY

Be still, and know that I am God

I am Christ light manifesting in substance

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

Both religion and science affirm an invisible substance from which flows the manifest life and matter of our universe. One popular scientific name for this space filling substance is the "luminiferous ether." The discoveries of the last quarter century have transformed the mechanical universe, with the atom as the ultimate, into an electronic universe with light and electricity as the primal elements. But science has not yet admitted, except as a probability, that its electrical universe is moved by intelligence. This admission will completely close the gap between science and religion.

Jesus Christ was a great scientist. He taught the properties of light, or ether, from a mental and spiritual standpoint. To Jesus the ether was a kingdom just above yet closely related to the human kingdom. He called it the "kingdom of the heavens." He taught how common men might develop latent faculties of mind and body and attain ability to function in this mother substance of the omnipresent ether.

Jesus taught that whatever we affirm in faith, or "bind" in the earthly or human state lays hold of the heavenly or etheric state. This is taught in Matthew 16:19 and 18:18.

Jesus was not the first religious teacher to proclaim the power of the man of faith over the elemental forces of the ether. In Genesis the ether is symbolized by the Garden of Eden, in which man

was given dominion by Jehovah. The Hindus named the ether the akasa, or astral light, in whose domain the spiritually developed man exercised mastery.

Christ is the spiritual name of the mind that rules in the spiritual ether, and when we have faith in the presence and power of that masterly mind the invisible substance takes form according to our thought and word.

Your word, buttressed with understanding and faith in Christ, and the demonstrations of Jesus, cannot help but bring to pass what you ask. "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." (According to the Greek text Jesus used the word "heavens" instead of "heaven.")

HEALING THOUGHT

Christ substance fills my mind and restores my body to health and wholeness

PROSPERITY THOUGHT

The inner spaces of my mind now lay hold of Christ substance, and the overflow makes prosperity manifest in all my affairs

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

IT IS OVER FOUR YEARS since I first heard of Unity teachings and wrote to you for help, and I would like to write you a letter to thank you for the wonderful help you have given to me, and to tell you how I have unfolded in the light of Truth.

Four years ago I was a patient in a hospital, unable to walk, almost constantly in pain, unable to sleep unless propped up in bed practically in a sitting position. Two of the best surgeons told me that my leg would have to be amputated, after I had had, all in all, twelve operations. I steadfastly refused amputation, for I felt confident that there was help for me somewhere.

Through a copy of UNITY magazine sent to me by a friend, my whole life has been changed. It seemed like a message especially for me; particularly the affirmation *"The image and likeness of God implanted in me in the beginning is now in expression, and in the name of Jesus Christ, I am lifted into His consciousness of life and wholeness."* Within a short time I had faith enough to leave the hospital against all medical

advice, and came home. From that day I have looked for healing only to my indwelling Christ and Lord.

I need not dwell on the various stages of recovery—from crutches to walking practically on one leg—from walking in the garden, with frequent stops to rest my leg, to walking on both legs without a limp. Today I can wear a pair of shoes such as any one wears, can walk several miles without tiring, can run short distances. I have put on weight and can sleep soundly at night without even a pillow under my head. In short, I am healed!

I send you my blessing on the grand work you are doing, and also my heartfelt thanks for your assistance. May God bless and prosper you always! I feel like one returned from the grave.—*J. W., Ireland.*

THREE MONTHS AGO I wrote to you to pray that a growth on my left hand would be taken away. I had had this growth for seven years when I wrote to you. Shortly after I sent you the letter my hand stopped hurting, and I forgot all about it. Then one day I noticed that the growth was entirely gone. I am very grateful for the healing, for the growth was both painful and unsightly.—*Mrs. G. M. S., Kerrville, Tex.*

I WANT TO THANK YOU very much for the prayers that you offered for my nephew, J. B——, who has been visiting me. He was bitten by a neighbor's dog in the hand and arm. The doctor said the dog had rabies. Through your prayers the little boy is healed. I have had many wonderful demonstrations, and I can never cease to thank you for your help.—*Mrs. F. L., North Kansas City, Mo.*

YOU HAVE GIVEN ME help so many times that I want to tell you of a demonstration that took place this summer, the reward of prayer and faith. While in Montana on my vacation, I visited a friend who was in a hospital. She had been there for four months,

being treated for poisoning in her fingers and wrist that was due apparently to a cactus needle. She was very much depressed, as she couldn't see any improvement in her condition. There was also the added worry of finances, due to her four months' stay in the hospital.

I gave her some Unity literature, and then wrote to Silent Unity for prayers for her. The result was almost instantaneous. In two days the pain had left her. She began to take some nourishment, and in two weeks she had left the hospital. I believe that this is an excellent demonstration of the power of prayer and constructive thinking. I wish you continued blessings.—*M. H. G., Burlingame, Calif.*

Filled with Plenty

YOUR PRAYERS for my sister and myself have been wonderfully answered.

About a week after I had written you for help, some friends whom we have known for many years came to see us, and of course we talked about my sister and her desire to secure a position as soon as possible. Our friends promised to do all they could, but knew of no position open at the time. Two days later, one of the callers telephoned me and said that a good stenographer was wanted in her brother's office, and that her brother would speak a word for my sister and let her know about it. That was on Friday. Saturday we were told that the position had been filled. I was heartbroken at this outcome, but I did not let my sister suspect.

After I had thought the matter over, I was convinced that there must have been a good reason for her not getting this position, and that there was a better one in store for her somewhere. Sure enough, on Monday our friend called up again to say that her husband had spoken to a friend of his, a man who wanted my sister to come to work as soon as possible. She went there in the afternoon and was hired immediately.

On Tuesday my sister was offered the first position, the one that she had not been able to secure. She had only been in her new place two days, but she liked it. However, she went to see about the other offer, thinking perhaps it might mean more money. The office was bigger and more beautifully furnished than the one she was in, but the salary was not as large. So she decided to stay where she was. Then we knew why the first job had been denied her, and we could only give thanks for this perfect demonstration of God's love.—*I. P., New York City.*

He Shall Have Abundance

IT IS WITH GREAT PLEASURE that I hasten to tell you what success and pleasure I have experienced with the prosperity bank drill. I think that I have had better results with this bank than with any of the previous banks that I have had. And the nicest thing about it is that this time the bank drill seems to bring me the feeling that I am playing a magic game and that each day will bring something good into my life. —*M. Z. W., Norfolk, Va.*

JUST AS LONG as we have a prosperity bank in our home everything goes along fine. My neighbors ask me how I can manage things so well, and I tell them that Unity teachings make everything easy.—*M. R., St. Louis, Mo.*

I HAVE BEEN wonderfully blessed since I have been practicing the prosperity bank drill. I thank God and Unity teachings for the many blessings I have received.—*A. D., New York City.*

I CERTAINLY FEEL greatly benefited by using the prosperity bank drill. There is no doubt that it brings a clearer understanding, and gives one a much better mental attitude. Since using the bank drill I have been able to dispose of a piece of property that was a great worry to me. I cannot help but feel that my affairs are

in a much better condition than they were before I started the bank drill. I am grateful for your helpful letters and for your encouragement.—*Mrs. E. H. C., Toronto, Canada.*

Search the Scriptures

I AM INCLOSING my eleventh lesson. It would be impossible to express in words the blessings that I have received through application of the principles of Truth taught in this course. I have been slow in sending in my lessons, not because I have been neglectful or indifferent, but because each one contained priceless bits on which I have spent much time in study and meditation in order that each might become a part of my spiritual consciousness. I have not been slow in attaining my desire in this. This course of lessons has taught me to live, love, and enjoy life. Life now is so wonderful! It is blessed to live Truth and to help others into the light of God's love and abundance. I bless you for the loving patience with which you painstakingly send corrective, constructive slips that always give me a deeper understanding. I bless Unity for being the channel through which God has made Himself known to me. For His love and goodness and your loving kindness I ask that I may be the channel through which some other person may find the peace and joy that has come to me. I inclose a love offering. —*C. B., Sacramento, Calif.*

What Hath God Wrought

I AM INCLOSING FIVE DOLLARS for your radio fund. I listen to your programs every Sunday morning and enjoy them very much. I take great pleasure in sending you this offering.—*Mrs. L. A., Independence, Mo.*

I AS WELL AS MY FRIENDS enjoy your program, "God's Half Hour," very much. It has been the means of helping me to a better understanding of the

Bible, and it has also helped me to live a better life. May God bless all the Unity workers for the good they do in the world.—*A. R., St. Joseph, Mo.*

I LISTEN IN on most of your radio programs and enjoy them very much.—*N. M. P., Kansas City, Kan.*

I THINK YOUR WORK on the radio is more inspiring and helpful every day. I literally drink in the messages. I am inclosing a love offering in appreciation. —*M. G. M., Kansas City, Mo.*

My Help Cometh from Jehovah

IT OFTEN SEEMS to me that the promise of Jesus Christ that the water He would give us would be "in us a well of water springing up into eternal life," is being beautifully fulfilled in the Unity publications. So many times my heart is touched by one of the countless messages of inspiration in UNITY, *Weekly Unity, Unity Daily Word, Youth, Christian Business.* I exclaim to myself, "Here it comes bubbling again. How refreshing it is!" I want also to voice my deep appreciation of the *Metaphysical Bible Dictionary.* I feel that, for me, it will be indeed the transforming word. I am so happy to have the autographed edition.—*G. M. B., Bristol, Vt.*

WEE WISDOM is a great joy giver. I love it as much as the children do. Your artists and your authors are certainly inspired. I wish that you might know of the thousands of silent messages of gratitude that go out to you all at Unity from our home.—*D. H. E., Averill Park, N. Y.*

I Am the Light

I WAS A MISERABLE PERSON when I wrote to you last November for your prayers. Fear, one of the hardest things permitted to get possession of one's mind, had my very soul beaten down. I sometimes wonder

how a person can get himself into such terrible predicaments.

Through your help and my own hard work, I am trying to get myself receptive to His good. I feel I owe you and your good work a great deal. May God bless each worker individually.—*L. A., Los Angeles, Calif.*

LEARNING MORE of God and spreading His message of love is truly a joyous experience. We have been blessed in many ways the past few weeks and we know that God does supply our every need. We thank and bless Unity for its help, and through this help we see the light more clearly.—*C. L. G., Burlington, Iowa.*

He Is My Refuge

I AM DELIGHTED to report to you that your prayers, together with the prosperity bank drill, have brought into my life and affairs a condition of peace, happiness, and prosperity for which I am deeply grateful. Blessings have poured out upon me in great abundance, and I am happy to be able to share God's bounty with others.—*W. G., Santa Ana, Calif.*

WE HAVE RECEIVED many blessings from Unity: better health, harmony in our home, and much happiness. Through Unity teachings I have learned more about Christian faith and hope than in all my life. God bless you.—*M. S., Birmingham, Ala.*

I AM BOTH HAPPY AND PROSPEROUS since I began to read your literature and to use the prosperity bank drill. I am more prosperous than I have ever been in my life. People wonder how I manage to have everything work out just right day after day. Perfect harmony is what I want and what I am accomplishing. —*L. G., Joplin, Mo.*

MY HUSBAND AND I have been wonderfully prospered during the past year; have been able to overcome an almost insurmountable obstacle of debt. Best of all,

harmony and love reign in our home. How we do appreciate your loving help and prayers. God bless you all!—*Mrs. A. R. M., Seattle, Wash.*

Father, I Thank Thee

IN THE LAST FEW MONTHS I have had an interesting experience with *Unity Daily Word.* Not long ago I left Hollywood for New York, driving alone in my car. Just before I made the decision to take this step, *Unity Daily Word* came out with the verse "Journey On." I carried it in the car with me, and it was a constant source of inspiration.

The following month the magazine contained the verse on "Elevation," and surely I needed it, being here in a strange city without friends. In addition to that I had to decide on a school, and the day the selection was to be made, the lesson in *Unity Daily Word* was on "Decision." It seems to me that for every adverse thought *Unity Daily Word* has a denial and an affirmation. It meets my needs every hour of the day.—*D. C. L., New York City.*

I FEEL MOST GRATEFUL to you for the great benefits that I have received through your prayers and my reading UNITY. Life seems to be so different, and my faith has been made much stronger, in fact I see a different vision altogether. I hope that you continue in your splendid work. I am sure that if every one would try to live according to your teachings, this would be a better world.—*J. W., Atlanta, Ga.*

YOUR CORRESPONDENCE DEPARTMENT is helping me so much! Silent Unity is helping me beyond expression—your magazines are a constant inspiration. God bless you!—*L. E. McG., St. Louis, Mo.*

MAY GOD SHOWER you with His richest blessings, for the comfort that you bring to those in need of mental, physical, and spiritual help.—*I. L. G., East Hampton, N. Y.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I heard a lecture on the topic "Controlling the Visible by Knowledge of the Invisible," and during his talk the speaker made this statement: "Divine law can be used constructively or destructively, for the good or for the bad. For example, a bootlegger uses it destructively and rides in a big automobile; and Christians who use the law constructively should be riding in big machines too. What is wrong with them that they do not demonstrate the law? and so on." Can the divine law be used destructively? I should think that it is God's law; therefore cannot be used for evil. Please explain. The lecturer also remarked that it is all right to use affirmations sometimes, but to say "I am successful, I am successful," or "I am healthy," and keep repeating them, or to have music to raise the vibrations, is not necessary. He said that we should believe only in divine intelligence, and that God can be contacted without all that work. Please give me your opinion on these things.—*Extract from a letter answered by Silent Unity.*

The lecturer you heard was right in saying that the law is used both constructively and destructively. There is but one power, and man directs it in accordance with his mental and spiritual attitude. Man's habits of thought create his conditions; he thinks his world into being; he is the "lord" of his life. Please consider the text Isaiah 45:6, 7. "I am Jehovah, and there is none else. I form the light, and create darkness; I make peace, and create evil; I am Jehovah, that doeth all these things." Jehovah is the I AM, the indwelling power, which operates through the dynamic thought of man.

Back of everything visible is the idea for which it stands, and that idea is handled by thought only. Back

of the growing plant is life. To recognize and acknowledge this more abundant life is to help the plant to manifest more life. The higher expression of intelligence can direct the lesser intelligence or, more properly speaking, the lesser degree of intelligence. When you make a thorough study of the fundamentals of Truth, you will understand this.

Regarding affirmations, it may be said that an affirmation of Truth or a statement of Truth is useful only to the degree that it serves to direct the whole trend of thought toward Truth. One's affirmation of Truth can become "vain repetition" and as a "clanging cymbal," mere empty words. An affirmation should catch the whole attention with a vital interest in the idea back of the statement. It is the idea that must be incorporated in consciousness.

The study of the Unity booklet *Words of Truth* will give you a new consciousness of the importance and power of words and of the Bible teaching with respect to the kind of words one speaks. The use of affirmations of Truth should help in keeping all one's words, as well as one's thoughts, good and constructive. One should consider any particular affirmation as a keynote for the thinking of right thoughts: thoughts in harmony with the truth of man's oneness with God, the All-Good; thoughts that spring from dwelling on the realities of spiritual life and being rather than from things and conditions in the external world.

An affirmation may be considered as a step in gaining conscious contact with the indwelling One, but it does not bring the contact, nor is it always necessary. Jesus made the affirmation "I and the Father are one." Man has to gain the same consciousness of oneness with the Father that Jesus had, but merely affirming it will not give man that consciousness of unity; he must enter into the spirit of the words and let their spirit enter into him.

Your writings are confusing. In some places you say that one must repeat affirmations and reaffirm until the

thing desired comes into manifestation. In other places you say we should surrender to the will of God. What do you believe? I have said your affirmations over and over, but I get no results.—*Extract from a letter answered by Silent Unity.*

Of course, there is work for you, your work which no other person can do so well as you, and if you give your life to the Father to be blessed by His holy will and purpose, you may rest assured that He will lead you in the way that He has prepared for you. Remember that there are countless channels of blessings that have not yet been touched, and your receptivity to the Father's will may open new and entirely different ideas for service to man.

Affirmations have an important place in man's unfoldment, in that they prepare him for the deeper things of Spirit. They serve as discipline to bring his thoughts under control, and they help to shut out the ringing demands of the outer life and focus the interest and attention on God and His attributes. If man will realize the meaning of statements of Truth, not becoming lost in repetition of words, but will build the meaning into his very being, he will come to know his relationship with God and the fullness of God's will for him. Then he can cease from the mental grind of affirming and personal determination, and can release his life and being to the will of God; for he will know that only the fulfillment of God's will can bring what his soul truly seeks. He will have "arrived" in a sense, he has "entered in," and the helps that were so essential while he was on the way are no longer needed.

Man blunders in the use of affirmations in that he does not go beyond them, forget them, and lay hold of the actual experience of what he has declared through them. Unless he steps out of them and gives himself to the will of God, he will continue to live in a world in which he must always be "asking" and pleading and declaring—living by his personal effort, ideas, and reasoning. He cannot be a free son of God

or liberated to do his divine mission in earth till he wholly surrenders his personal effort, personal living, personal self, and his entire being to the will of God. Affirmations will help to keep his thought in the right channel so he can make this surrender, but at the crucial moment in his unfoldment he must let go of them and enter the larger life of trusting all to God's holy will.

Again and again the Lord Christ said that we should ask of Him, and in like manner He spoke many, many times of the glory that awaits man with the fulfillment of the Father's will in him.

The common mistake is that man often asks only for "things" for the personal self of being, but Christ said that the "things" would be added when man sought to know God first. If man desires to know his relationship with God, to liberate his soul to its heavenly abode of reunion with the Father, and if he makes his affirmations as an outpouring of love and devotion toward Him, he will open his life to the inflow of good from Him.

Learn actually to trust your life into the keeping of the Father. A person does not have faith, does not truly trust and believe in Him if he is so anxious that he must keep on asking. He needs to ask of God, to declare his belief in the goodness of His divine will, and to feel the outworking of good, then he must learn to stay for Him in confidence and assurance that He is bringing to pass that which is for the highest good.

"And we know that to them that love God all things work together for good, even to them that are called according to *his* purpose."

Jehovah reigneth; he is clothed with majesty;
Jehovah is clothed with strength; he hath girded himself therewith:
The world also is established, that it cannot be moved.

—THE PSALMIST

PRAISE GOD

Words by
FANNIE HERRON WINGATE

Music by
W. C. JORDAN

1. If you would start the day a-right, Praise God, Praise God. If you'd be glad from morn till night, Praise God. If sun-shine bright-ens all your day Or clouds loom dark a-cross your way, Yet al-ways, as you sing or pray, Praise God.

2. No mat-ter what there seems to be, Praise God, Praise God. Tho' you must cross some dread Red Sea, Praise God. You soon will see the rain-bow's hue, For by His hand He'll lead you thro', And glo-rious-ly de-liv-er you—Praise God!

Praise God. Praise God!

THE PURPOSE OF UNITY

THE UNITY SCHOOL of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

First Term Training School Schedule

June 5 marks the opening of the first term of the Unity Training School at Unity Farm. During the four weeks of this term the following schedule will be followed:

GENERAL SUBJECTS	INSTRUCTORS
Christian Healing	*Charles Fillmore*
Practical Christianity (applied to business)	*Francis J. Gable*
Fundamentals of Truth	*Celia C. Ayers*
Things to Be Remembered	*Lowell Fillmore*

The 1933 Training School prospectus is now ready, and a copy is yours for the asking. You will find in it full information about the school, the courses offered, methods of teaching, time requirement, living accommodations, and so forth. The management would like to know as far in advance of the opening date as possible how many students to expect, in order that proper arrangements may be made for their comfort. If you are planning to attend, write to Unity Training School, 917 Tracy, Kansas City, Mo.

Inform vs. Reform

There is only one effective means of reforming persons who are in prison, and that is to "inform" them; to teach them a better way of living, one that will actually help them to win happiness and self-respect. Such work constitutes a part of the activities of the free literature department of Unity School, which is known as Silent-70. As evidence of the coöperation that we receive from prison officials, we quote the following paragraph from a letter just received from the chap-

lain in one of the largest prisons in this country:

I have again become the recipient of packages of literature which you so thoughtfully sent for the lads confined in this "Bastille" of the wilds, and I am indeed grateful for your continued interest in their welfare. They really enjoyed the little story "Holy Bread," for many favorable comments have reached my ears. Anything of that nature will always be most welcome.

Many thousands of copies of *Lessons in Truth* and subscriptions to our periodicals have been given to prisoners by Silent-70. Love offerings from our many friends enable us to continue this work.

The Sower Soweth the Word

After Jesus Christ had been teaching in Capernaum, after He had cast out unclean spirits from those who listened to Him in the synagogue, after His word had been effective in curing many maladies, the people gathered together and questioned among themselves, saying, "What is this word?"

Like the people of Capernaum, some are asking today what this word is that contains so much authority that the centurion recognized its power when he said, "Only say the word, and my servant shall be healed." Read the lesson as given in the 4th chapter of Mark, where Jesus interpreted to the apostles the parable of the sower.

One lesson of the Correspondence Course goes into detail as to what the word is, when it is God's word, the authority it carries, and how to sow it. You will be interested to find out, and information regarding the course will be sent you on request.

UNITY CORRESPONDENCE SCHOOL DEPARTMENT
917 Tracy, Kansas City, Mo.

Appearing This Month in
Other Unity Periodicals

Peter Finds Peace

May *Youth* brings its readers another of Frances Stanley McKee's delightful stories about the Snow family and ranch life in Pinerow Valley. This story centers around Peter, the elder brother, whose heartbreak over Mary Ellen's marriage to some one else sends him camping high up in the mountains to "have things out with himself." Three weeks later he returns, completely master of himself, only to find Mary Ellen waiting with his family for his return. This story, "His Wonders to Perform," teaches a wonderful lesson in Truth.

Tune in on the Heavenly Harmony

In the May issue of *Christian Business* Frank V. Martinek, assistant vice president of the Standard Oil Company of Indiana, writes an article on "Remote Control," in which he likens the mind to a radio receiving set. He says that we can always tune in on station GOD, and nothing can keep us from getting perfect reception but the static that results from our own erroneous thinking. He says that some persons live in ignorance of this great broadcasting station; others have mistaken beliefs about its limitations; others receive, but get their programs imperfectly because of their confused thoughts; and still others not only receive, but act as relay or remote control stations and rebroadcast the spiritual message. Mr. Martinek's timely comparison illustrates the unlimited power of human beings to contact the one Source of all good.

A Rose-colored Hyacinth for Mother

Chaddy had planned a surprise for Mother. With his own money he had bought her a lovely potted hyacinth, which was to greet her from the sunny bay window on Mother's Day. But Mother was unexpectedly called away, and Chaddy was left in charge of the house and of little sister Lita. What an endless day lay before Chaddy! How should he fill the long, lonesome hours? But Mother's words kept coming back to him; "I know that you will make the day as splendid as you can—for Mother's sake." How Chaddy justified his mother's faith in him is delightfully told in the story "Chaddy's Gift to Mother," by Estelle Urbahns, in May *Wee Wisdom.*

Take Command of Your World

Great altitudes tend to level things below, and likewise fear and worry, which seem so real to us at times, lose much of their significance when viewed from spiritual heights. "Practice rising to spiritual altitudes," says *Unity Daily Word.* "Rise above the petty things that seem to annoy. Rise to the realization that Christ in you is victor over everything in the world about you. Take command of your world." These inspiring words can be found in the article "Spiritual Altitudes," appearing in the May issue of *Unity Daily Word.*

"Give and Take": First Law of Business

A restaurant owner whose business was anything but prosperous decided to try the "give and take" plan, so he put a card in his window reading "Men without money are welcome here." Word got around, and more and more men came. However, business increased proportionately, and at the end of a month—— Do not fail to read about the amazing results as told by Alva Romanes in "The World's Rebirth," an article appearing in a May issue of *Weekly Unity.*

CLASSIFIED DIRECTORY

Unity Centers and Unity-Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are uniformly in keeping with Unity School's standards.

** indicates: Unity Study classes and probationary center ministries.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come strictly under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers sponsor various presentations of Truth differing slightly from Unity, but all in harmony with the Christ message.

ALABAMA

Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 310 W Portland

ARKANSAS

Little Rock— ** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand

Alhambra— ** Unity Soc, 133 N Garfield
* Unity Cen, 14 S 2d

Bakersfield— ** Unity Cen. 1669½ Chester

Berkeley— ** Unity Cl, 1176 Colusa

Burbank— *** Unity Cen, Gregg bldg

Compton— *** Unity Study Club, 311 So Acacia

Eagle Rock— ** Unity Cen, 4652 Eagle Rock

Glendale— *** Unity Cen, 119 S Kenwood

Hollywood— *** Unity Lib, 1030 N Western; Unity Cl, 1651 Winona
** Unity Fellowship, 7056 Hollywood
§ Truth Center, 6633 Sunset

Huntington Park— *** Unity Cen, 2555 Clarendon

Inglewood— *** Unity Tr Min, 426 E Queen

Ione— *** Unity Study Cl, Main & Preston

Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut

Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 148 N Gramercy
** Unity Cen, 1002 S Burger
* Unity Truth Cen, 721 S Hill; Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; Maynard Bk st, 712 S Grand; Instit Relig Science, 2511 Wilshire; J W Robinson's, 7th & Grand; May Co, 8th & Hill; Church of Divine Healing, 1828 W 71st; Anna McMillan, 4118 Central (col)
§ Home of Truth, 1975 W Wash

Napa— * Mrs Ralph Wilson, 938 Seminary

Oakland— *** Unity Cen, 1424 Alice
** Unity Cl, 5365 Fairfax
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co
§ Truth Cen, 3006 Fruitvale

Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove

Pomona— * Meta Bk sh, 1084 W 4th

Redlands— ** Leona Ballou, 906 Tribune

Richmond— *** Beulah Tiller, 146 2d

Sacramento— *** Unity Cen, 2130 21st

San Bernardino— *** Unity Cen, 2189 E st

San Diego— *** Unity Soc, 412 A st
* Artemisia Bk sh, 645 B st

San Francisco— ** Unity Temple, 115 O'Farrell
§ May Wiggin, 177 Post
* Meta Lib, 177 Post; Paul Elder Co, 239 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall

San Jose— § Christian Assembly, 72 N 5th

Santa Barbara— § Truth Cen, 227 E Arrellaga

Santa Cruz— *** Truth Cen, 151 Garfield
* Meta Lib, 35 Walnut

Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean

Santa Rosa— ** Unity Cen, Masonic Temple

Stockton— *** Unity Cen, 822 N Center

Van Nuys— *** Unity Cen, 14424 Friar

Whittier— *** Unity Soc, 410 S Greenleaf

Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg

Denver— ** Temple of Prac Chr, 1437 Glenarm

* Publication Bk st, 514 15th

Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main

Stamford— *** Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington— * Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cen, (col) Masonic Hall, Weaver st

* Herbert Rodwell, 110 N Beach

Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)

Lakeland— *** Unity, 202 Peninsular Telephone Bldg

Miami— ** Unity Cen, 128 S E 3d

Orlando— *** Unity Cen, Tremont Hotel

St Petersburg— *** Unity Church, 646 5th ave S

Tampa— *** First Unity Soc, 222 W Lafayette

West Palm Beach— § Temple of Truth, 600 S Olive

GEORGIA

Atlanta— * Open Door, Cham of Com

IDAHO

Boise— * Unity Study Cl, 517 N 10th

ILLINOIS

Bloomington— *** Unity Cen, 526½ N Main

Chicago— *** Unity Soc, 159 N State; Unity Fellowship, 25 E Jackson

** Unity Study Cl, 4837 S Parkway (col)

§ Divine Science College, Straus bldg; Home of Truth, Lake View bldg

* South Side Cl, 4307 S Mich (col)

Decatur— *** Unity Cen, 127 E Prairie

Galesburg— ** Unity Cen, 314 E Main

Moline— *** Unity Cl, Peoples Power bldg

Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood

Rockford— ** Unity Cen, Stewart bldg

Springfield— *** Unity Cen, 509 S 6th

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg

* Truth Cen, 4455 Bdwy

Muncie— ** Unity Cen, 201½ E Main

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E

Davenport— *** Unity Cen, Whitaker bldg

Des Moines— *** Unity Cen, K P bldg

Sioux City— *** Unity Cen, Martin Hotel

Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Louisville— *** Unity Truth Cen, Ft Nelson hotel; Truth Cen, 1322 S 4th

LOUISIANA

New Orleans— ** Unity Soc, 604 Canal

MARYLAND

Baltimore— * Mrs Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington

§ Home of Truth, Hotel Vendome

* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek— * Book Nook, 90 Highway

Bay City— ** Unity Cl, First Presbyterian Church

Detroit— *** Unity Cen, 5057 Woodward; Unity Cl, Tuller hotel

Grand Rapids— ** Unity Soc, 61 Sheldon

Kalamazoo— *** Unity Cen, 209 W Dutton

Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d

Minneapolis— *** Unity Soc, Plymouth bldg; Unity Cen, 1108 Nicollet

* F M Barrett, 2947 Park

Red Wing— ** Unity Cl, 312 West

St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity S S Cen, 3538 Harrison; Unity Soc, 913 Tracy, Unity Cen, 2216 Brooklyn (col)

St Joseph— *** Unity Cen, Empire Trust bldg

St Louis— *** First Unity Soc, Kings-Way hotel; Unity Soc, 4633 Lindell

** So Side Unity Group, 3611 Bates

§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

Billings— *** Unity Cen, Northern hotel

Bozeman— *** Unity Cen, 301 S Black

Butte— *** Unity Cen, YMCA

Helena— * Meta Cen, Unitarian Church bldg

Great Falls— ** Unity Cl, 313 Central

* Truth Cen, Columbia bldg

Livingston— *** Unity Cen, Murray hotel

Missoula— * Unity Cl, 447 W Broadway

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st

Omaha— *** Unity Cen, Courtney bldg

* Meta Lib, Patterson bldg

NEVADA

Reno— ** Unity Cen, 339 W First

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier

East Orange— * Divine Science, 19 Washington

Montclair— *** Unity Cl, 14 S Park

Newark— *** Unity Soc, Berwick hotel

* Truth Cen, 97 S 10th

Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 210 N 6th

Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 50 Livingston

Buffalo— *** Unity Soc, Hotel Statler

New Rochelle— ** Unity Cen, 271 No ave

New York City— *** Unity Soc, 11 W 42d; Unity Cl, 2 W 130th (col)

* Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125

§ Church of Truth, Salmon Tower bldg

Rochester— *** Unity Cen, Seneca hotel; Unity Soc, 633 East

Schenectady— *** Unity Soc, 1029 University

Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple

Alliance— ** Unity Cl, 238 Main

Canton— *** Unity Soc, 428 Market N

Cincinnati— *** Unity Cen, 26 E 6th;

Unity Cleaners, 2942 Minot, Oakley Station
* New Thought Temple, 1401 E McMillan
Cleveland— *** Christian Unity, 128 The Arcade
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr
Dayton— *** Unity Cen, Dayton Industries bldg
Hamilton— *** Unity Temple, 117 Ross
Toledo— *** Unity Cen, 2310 Collingwood
Warren— *** Unity Cen, 2d Natl Bank bldg
Wellington— ** Unity Cl, 419 Courtland
Xenia— ** Unity Cl, Kingsbury bldg
Youngstown— *** Unity Cl, Public Lib
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Tulsa— *** Unity Reading Rm, 608-12 Commercial bldg
** Unity Cl, 511 E Marshall (col)

OREGON

Portland— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main
Erie— § Truth Cen, Reed hotel
Philadelphia— § Center of Truth, 236 S 13th; Chapel of Truth, 117 S Broad
Pittsburgh— *** Unity Cen, Century Bldg
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg

TENNESSEE

Memphis— ** Unity Cl, 148 Court
Nashville— *** Unity Cen, Tulane hotel

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— ** Unity Study Cl, 1309 Brazos
Dallas— ** Unity Cen, 928 Allen bldg
El Paso— *** Unity Temple, 350 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, New Majestic bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1125 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st
Tacoma— * Truth Cen, Hotel Winthrop
Yakima— ** Meta Cen, 301 N 2d
§ Church of Truth, 2d & B

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Madison— *** Unity Cen, 9 W Main
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— § Divine Science Cen, 99 King William
* New Thought Soc, Darling bldg
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, Dalton st, Chatswood; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 211A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Montreal— *** Unity Cen, 2023 Mansfield
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Broder bldg
Saskatoon— ** Unity Cen, 314 Canada bldg
Toronto— *** Unity Cen, 765 A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— *** Unity Cen, 635 Fort
Winnipeg— *** Unity Assb, 322 Donald
* Beth Richards, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd Upton B'head
* Annie Fairbank, 47 St Nicholas rd Wallasy Village
Liverpool— *** Unity Cen, 125 Mt Pleasant; Soc of Prac Christianity, 12A Colquitt
London— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
Manchester— *** Unity Cen, Houldsworth Hall, 35 John Dalton st

GERMANY

Heilbronn am Neckar— * H A Hahn Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

Unity Periodicals

UNITY—*A message of Christian healing*

UNITY DAILY WORD—*A daily page of inspiration*

WEEKLY UNITY—*Practical truths for daily living*

CHRISTIAN BUSINESS—*Combines Truth with business*

YOUTH—*For youthful readers, regardless of years*

WEE WISDOM—*Teaches children to live happily*

A Record Made by the Cofounders of Unity

We have a ten-inch, hard-surface phonograph record that was made by Charles and Myrtle Fillmore, the cofounders of Unity. On one side Charles Fillmore gives *The Unity Statement of Faith,* and on the opposite side of the disk Myrtle Fillmore gives *A Greeting to Unity People.* The price of this record is 75 cents.

"Neither Do I Condemn Thee"

A speaker recently told the group of Unity workers that being good citizens involves more than not breaking the laws of our country. She said it means that we must cease to condemn the heads of our government; that we must pray for them instead, and try to see the good in them.

The habit of condemning others is a serious one. It not only limits others, but rebounds to the detriment of the one who indulges in the habit. It is contrary to the Master's attitude of gentle forbearance. H. Emilie Cady devotes a chapter of her book *Miscellaneous Writings* to the subject "Neither Do I Condemn Thee." This chapter, in fact the whole book, is full of illuminating, practical truths.

June Unity Begins Series of Articles

The June issue of *Unity* presents "What Is God?" the first of a series of ten articles, by Richard Lynch, under the general heading

of "Usable Truth." Others to follow include "What Is Man?" and "The Problem of Evil."

Unity readers will not want to miss any of these dynamic articles. If you are not receiving *Unity* magazine regularly, why not send your subscription to begin with the June issue, and read these articles from the start.

Bless the Old, and It Will Grow into the New

A lady whose husband had refused her a new piano was told by a Truth teacher to play the old one, to praise and bless it in order that it might "grow into" the grand piano that she desired. She agreed,

and that very evening the family gathered around the piano while she entertained them with music. This was repeated not long afterward, and soon the grand piano made its appearance, the father explaining that on account of the family's renewed interest in music, he thought they should have a more responsive instrument.

This true incident from the book *Adventures in Prosperity,* by Ernest C. Wilson, teaches that we have but to open our eyes to the good that is already ours in abundance.

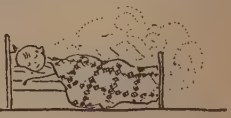
A Prosperity Suggestion

If you are entertaining thoughts of lack, you will find a helpful suggestion in the book *What Are You?* by Imelda Octavia Shanklin. In the chapter on "Nonresistance" Miss Shanklin says: "If you consider yourself poor, and if you also resist the poverty that you have brought into your life, you will have double work in winning your supply: You will have to dismiss the consciousness of poverty, and you will have to become nonresistant to supply."

The author's depth of experience gives her an insight into the problems of life, and her book will inspire you to rise above limitation, and push on toward your goal.

What Do Your Dreams Signify

Is there any significance in dreams? The people of olden times attached great importance to visions and dreams, and Charles Fillmore believes that we too should meditate on our dreams and seek to find their spiritual meaning.



He has written and compiled *Inner Vision,* which deals understandingly with this subject. If you desire to learn more about the inner meaning of your dreams, you will want to read this booklet.

"Pray without Ceasing"

The purpose of prayer is to unite ourselves with God and to ally ourselves with His power. Our very desires are prayers, but sometimes we want to speak them to God, and seem unable to find words to express what we feel or wish. The *Book of Silent Prayer* contains the wording of many prayers, including expressions of praise and thanksgiving, petitions for prosperity, for rain, and other things. A feature of the booklet is an article on "Prayer," by Charles Fillmore.

"God Is My Help"

These words are familiar to every Unity student, because they come from the much-loved "The Prayer of Faith," which is published again and again in all our periodicals. We have this

prayer in motto form also. It is done in an attractive design, with a colorful background, and beautifully framed. The price is $1.50. Our other mottoes, equally attractive, are *A Transcendent Treatment, The Answer,* and *Friendship,* at $1.50 each; *Greetings* and *Ten Commandments* (Truth version), at $1.25 each; *Power of an Idea* and *Abiding Words,* at 75 cents each. These prices include frames.

Are You Trying to Make Some One Over?

Of course we want everybody to be healthy and happy, but "some of us," says the book *Remember,*

by Lowell Fillmore, "are so zealous in the cause of Truth that we actually meddle in other persons' affairs in trying to make the persons over. . . . The Truth student who holds affirmations to keep some one else from staying up late at night, or to cause him to quit smoking or to go to Sunday school, is meddling."

You would resent such interference yourself, and to try to control the actions of any one else is not in accord with Truth. The chapter on "Meddling" will tell you just what to do if you earnestly desire to help some one. *Remember* is a wise, friendly teacher.

Unity periodicals direct one's attention to the real things of life.

How to Look for a Position

In regard to finding work, Ernest C. Wilson, in his book *The Sunlit Way*, says: "Our thought should be, not that we must work or starve, but that we must be about the Father's business, alert to see what we can do to serve Him best."

He says further that a fearful mental attitude often keeps away from us the good that God has for us, and when we substitute a receptive attitude of mind, good things come to us in unexpected and wonderful ways, and sometimes with a promptness that is astonishing. Mr. Wilson has had many personal demonstrations in support of his statement. His book is full of practical teaching.

Ease the Body before Entering the Silence

Going into the silence means more than stilling one's thoughts. The body should first be eased from strain and the mind relieved from effort. When the body is tense, and the muscles rigid, it is impossible for mental activity to cease, and Spirit has little opportunity to find entrance to the body.

"Relaxation" is the first of four lessons outlined by Jennie H. Croft in *Methods of Meditation*, a booklet designed to show students how to go into the silence, and attain the fullness of spiritual consciousness.

"Hand Out Your Money with a Loving Thought"

"'Nothing dwarfs the soul and invites poverty like passing your money grudgingly to one who has lifted your burden or in any way made life more pleasant for you. The law of prosperity is violated every time you feel that you are too poor to pay what a service is worth. That thought invites the poverty you dread.

"'Rejoice that you can make a bountiful return for what you have received; hand out your money with a loving thought, see it blessing and bringing joy to the one who receives it, and thank the Father that you have it to give. In so doing you open the channel for more good to flow to you.'"

These thoughts from the book *Truth in the Home*, by Alice L. Ruth, typify the practical message of the book. Mothers find *Truth in the Home* a great help in meeting daily problems.

Unity Books and Booklets

For Beginners	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	Divine Remedies	*French*	.75
	Heal Thyself	cloth	1.00
On Prosperity	*Adventures in Prosperity	flexible $2; cloth	1.00
	Be Ye Prospered	cloth	1.00
	Spiritual Law in Business, The		.25
On the Silence	Methods of Meditation		.35
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.75
Inspirational	All Things Made New	flexible $2; cloth	1.00
	Beginning Again		.35
	Creed of the Dauntless	flexible $2; cloth	1.00
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Holy Bread		.10
	*Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	Sunlit Way, The	*German or English* cloth	1.00
	What Are You?	cloth	1.00
Devotional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Metaphysical Bible Dictionary		10.00
	New Testament, American Standard Edition		.50
	Journey of Jesus	paper $1; cloth	2.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies	paper $.50; cloth	1.00
	Talks on Truth		.50
	Twelve Powers of Man, The	flexible $2; cloth	1.00
Juvenile	Aunt Joy's Nature Talks		.75
	*How Jimmy Came Through		.50
	Little Susie Sleep Ears		.50
	Treasure Box		.50
	Wee Wisdom's Way		.75
	White Stockings and Other Tales		.50

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

There is a destiny that makes us brothers:
None goes his way alone;
All that we send into the lives of others
Comes back into our own.

—EDWIN MARKHAM.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

I want to send a blessing to three of my friends (their names are listed below) through my gift of *Unity* magazine, and may the joy and peace with which it enriches their lives come back to bless my own. Please start these eight-month subscriptions at once, and send me a Prosperity Bank in which to save $3 to pay for them. I will use the bank seven weeks. In the meantime I desire the prayers of Silent Unity for increased prosperity.

Friend's name .....

Address .....

City ..... State .....

Friend's name .....

Address .....

City ..... State .....

Friend's name .....

Address .....

City ..... State .....

My name .....

Address .....

City ..... State .....

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YOUTH A MAGAZINE FOR EVERYBODY

a gift FOR GRADUATION

THE FOLLOWING LETTER FROM A *Youth* SUBSCRIBER MAY SOLVE YOUR PROBLEM OF WHAT TO GIVE YOUR YOUNG FRIENDS AT GRADUATION:

"One of my friends, who is away at school, wrote and told me how much she enjoys her Youth *magazine, and that after she has read it, she passes it on to her roommates. She said that of all her graduation gifts there is none that she appreciates so much as* Youth. *—R. M. G."*

COMMENCEMENT TIME is drawing near, and some one that you know is preparing to say goodby to school, and go forth, diploma-armed, to win success. Already you are thinking of some gift for him in honor of commencement day. Why not make it a constructive gift, one that will help him to hold on to his rosy dreams, and yet give him a quiet strength to meet the tests that will come to him. Such a gift is *Youth.*

Coming once a month, this magazine brings delightful fiction based on the teaching of Truth, outstanding articles with a modern outlook, an exchange of letters and suggestions between readers and the *Youth* staff, poems, flashes of humor, and a metaphysical interpretation of the International Bible lessons. Each issue brims over with interest and inspiration.

YOUTH

12 inspiring and interesting monthly issues for $1.50

TO MOTHER

By Evelyn Gage Brown

You sowed your dreams that I might
reap fulfillment
Of mine, each rose that fell into
your hand
You gave to me ere you had breathed
its fragrance—
Your only boon: that I might
understand.

You crucified each longing so my
spirit
Might rise and know a hallowed
Easter Day;
And lost yourself that I might find
life's fullness—
Your only guerdon: that I keep
the way.

O Mother mine! God grant me years
to bring you
Fruition of each dream you lost
for me,
And transform into Olivet's exalting
The hours you spent in dark
Gethsemane.